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WEEK-DAY RELIGIOUS EDUCATION

A Survey and Discussion of Activities and Problems

EDITED BY
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INTRODUCTION

This book contains a survey and a series of studies of a special type of activity in religious education. It treats of week-day religious education and, in doing so, it is purposely confined to the special types which have had a notable development and extension in the past few years. No one should be blind, however, to the fact that week-day religious instruction is by no means a modern innovation, nor should they lose sight of the fact that, in recent times, we have had other noteworthy adventures in this field beside those described in this book.

We are so accustomed to regard the Sunday school as the sole provision for religious instruction that it comes to many as a surprise to be told that in early Christianity and in Judaism week-day instruction was a normal method of training youth. What is now going forward may be regarded as restoration rather than innovation, restoration with new purposes and with adaptations to new conditions. The synagog schools were not confined to the first day of the week; very early in the third century Origen gathered children in Alexandria and taught them in classes; the catecethical schools met during the week, itinerant missionaries established classes; the monastic schools were every-day schools. But with the rise of popular education, the elementary schools supplanted the religious schools and soon it came to pass that, not only were the ragged and enslaved child-laborers of Gloucester and other English towns without religious training, but in the United States, since the public schools more and more completely found themselves separated from religion, there were millions of children without religious instruction. In the development of popular week-day schooling this particular field of instruction had been crowded out. And now appears the movement to restore it to its place, not a place in the school but a place in the life of childhood.

It might be very interesting to trace the many efforts to re-integrate religion in elementary education. Much could be learned by a study of different plans and of the difficulties they have met. That would take us far afield, into the parochial school history with its controversial aspects, into the long and involved struggle of the religion-in-the-schools question in England, into the notable experiments, under special conditions, in Australia, in pre-war Germany, in Queensland and in Ireland. But it will be much more profitable to study what is taking place under current conditions in the United States, growing out of our own civil life and meeting our special needs, and here to concentrate on a particular type, and to attempt a rather complete and exhaustive study of a single, recent enterprise.

In the United States, practically within a decade, there has been developed a new and distinct form of social activity, marked by a religious purpose and conducted on educational principles. It is distinguished not only by the fact that its time schedules run through the week days, but also by definite relationships particularly to children's school-experience, and, incidentally, by coordinations to the programs of public schools. The Survey conducted by The Religious Education Association purposely isolated schools having these characteristics: they were for school-children, conducted during the school term and more or less definitely related to the school program, but not conducted within nor as an integral part of full-time

schools. The parochial school is a problem all by itself. The Survey was planned deliberately to include only enterprises which were related to the week-day-school programs of children. In order to avoid confusion of thought it isolated one particular problem. That accounts for the omission of any treatment of the Daily Vacation Bible Schools, the Summer Religious Schools, and the week-day activities of various other organizations. It does not represent any judgment on the relative values of such enterprises as compared with the types of work here discussed.

It does seem, however, only fair to say that the present experiment cannot be separated wholly from its past. One remembers that pioneers have gone before; many courageous initiators and experimentors have anticipated what is now being generally realized. It would be fitting here to pay tribute—could we do so—to all who realizing obligation to childhood have sought to make more adequate provision for their religious needs. But the best we can do is to single out a few instances. We recognize the high motives and the splendid devotion with which certain religious groups have provided for their children, preferring the added costs of separate schools rather than the alternative of religionless education. We can only regret that these devoted energies were not directed toward such a solution of the problem as the week-day school now affords. We honor the fidelity of those churches which have always, at least through stated periods of the year, maintained classes for children through the week. We honor, also, certain individuals who advocated week-day extension long before the present movement. Dr. George U. Wenner, of New York rendered notable service, both by conducting week-day classes and by an impressive advocacy of this work in public addresses and through the printed page, especially in his book entitled *"Religious Education and the Public Schools."* The Rev. Rufus W. Miller, Secretary of the Reformed Church, United States, also was an early advocate of week-day schools. His pamphlet, issued in 1908, attracted attention over a wide area and stimulated many experiments. Those who labored for schools in the summer—notably Dr. Howard R. Vaughn, who founded so many summer schools for children in different communities, and those whose efforts led to the Daily Vacation Bible Schools, all have helped to make possible the week-day school of religion.

The schools of the types described in this book are a social and religious response to a newly realized need. In recent years attention has been more precisely focussed on the religious education of the young until we have come to see some of the facts sharply.

Without attempting precise arrays of figures we must realize a startling situation. Investigations disclose that probably three out of four children of school-age—6 to 18—are without any systematic religious training; for three-fourths of our population under education religion is an unrecognized factor; it has no real place in their lives. Again, for the one-fourth who are counted as having formal religious instruction only a pitiably inadequate provision is made; at the best they will average under one hour per week of both instruction and worship. Surely there is here an apalling need. The rights of children have been shamefully neglected. What was due them the state could not fully give, because of its civic limitations; and the church did not give, because of its adultmindedness. The week-day school of religious education is our first serious attempt to meet this situation, not only by increasing the time schedules for religious instruction but also, by integrating that instruction into the regular educational experiences of children.

In 1921, it became apparent that a very rapid development was taking place in week-day work; new schools were being organized in many places; the plans that had been under experiment for ten years were now being recognized and adopted. The tables in the Survey by Professor Shaver indicate that while some few schools were established as early as 1909, the past two years have witnessed the real popularization of the movement. During this later period the Bureau of Information in the office of the Religious Education Association has been daily in receipt of numerous inquiries as to steps to be taken in the organization of schools and as to other details of their local relationships and their support and management. It became evident that a new movement in religious education was already well under way. The Religious Education Association had called attention to this type of work at a special conference held in Chicago in 1916; since that time it had steadily fostered the development of experiments in this field; its publications had given encouragement to those who were at work, and its office had counselled with those who were seeking to initiate operations.

In 1921 the Council of Religious Education of the Association determined to turn from a theme already selected and to devote the next annual meeting to the problems of week-day religious education. Very early it was decided that the conference on this subject should be worthy of the name, especially in affording an ample basis of facts for discussion, in preparing the way by studies published in advance and in holding intact, at the conference, ample time for discussion. Two committees were appointed; one formed in New York to supervise a survey to the field, under the chairmanship of the President of The Council, Professor George A. Coe, and one formed in Chicago, to arrange the program, under the chairmanship of the President of the Association, Professor Theodore G. Soares.

Since the conference was to consider existing institutions and processes a thorough and careful survey was necessary. This was made possible through the generous coöperation of "The Committee on Social and Religious Surveys" which became responsible for this survey and committed its actual work to the Committee on Surveys of The Religious Education Association. Professor Erwin L. Shaver was immediately engaged and he began his work of personal visitation of a large number of schools and systems of schools while, coöperating with him, the office of the Association entered into correspondence with all known schools to secure the statistical data. Just how well all that work was done during the winter of 1921-2 the reader may judge from the complete Survey presented in this volume.

While the survey was under way the committee on program requested a number of persons to prepare the basic studies which follow the survey in this volume. It was planned that all this material should be in print before the conference and, except for a very small number of studies, this was accomplished, and the papers were published in the magazine "RELIGIOUS EDUCATION." The result was that when the conference assembled those present had had full opportunity to prepare their minds on the general aspects of the whole situation and to consider the special educational and religious problems and theories involved. Then, for seven crowded sessions, a large assemblage, numbering at times up to one thousand persons, related their experiences, discussed their problems and concentrated attention on this new movement.

This volume does not attempt to report the Conference; a stenographic report, somewhat condensed, is being published in "RELIGIOUS EDUCATION." So that one has here, not the report of a meeting, but a Survey

and an organized group of studies concentrated on the problems of a special type or form of religious education. No one familiar with the general field needs to be convinced of the right of those who have prepared these studies to speak with authority in matters of religious education. The significance of this group, as of the group participating in the conference, is most impressive. But it is only a testimony to the fact, patent to all observers, that we stand at a definite crisis in matters religious at this hour, and we stand, also, at the beginning of what may be, under wise guidance and adequate support, an educational enterprise and project, a form of religious work, which may do more than all we have yet been able to accomplish to solve our serious and baffling problem of forming the mind and purpose of religion in the children and youth of today.

We do not believe that children and youth of today are, in themselves, in greater need of religious training; but we do believe that the world in which they live more seriously and more tragically than ever before needs that they should form the purposes of religious living. The religious mind and motive is the one hope of our world, and childhood is our principal hope and opportunity for the development of that mind and motive. Children are tomorrow's world, and what they are it will be. Can we make their world religious? Can we help them to discover the satisfactions, the richness and fulness of their lives in religious terms? The crisis calls us to set the child in the midst. This is what the week-day school of religion seeks to do by providing time in the week's work, facilities in the everyday experience, leadership trained, efficient and devoted, all woven into an experience of loving, religious working and living together.

Now let no one read these accounts of week-day work and then rest with any comfortable complacence that the task has been accomplished. What has been done is but a beginning. The record of week-day schools is a challenge. It is a challenge, First, to those who have been waiting or indifferent. Proving that much can be accomplished in all varieties of communities and in spite of almost every imaginable difficulty, it silences the objectors who say, "But our case is so different"; it calls on every one, not immediately to start something working, but to begin with serious thought to plan for competent work. Second, it challenges us all to our best thought and endeavors to meet the problems that are constantly arising. So large and, as it seems to many, so novel an enterprise cannot fail to meet difficulties. But they are not insuperable where purposes are sufficiently high. And, Third, it challenges us to go forward and realize all the possibilities of this work, to rest content with nothing short of the best, to prove to all men that religion does take children as seriously as does our civil life with its schools. It is a challenge to give to children their full rights. It is the challenge of our democracy to our religion, calling us to give our best to the life of all, calling us to give goodwill, our best and most scientific thinking and planning, our unreserved devotion of property, power and opportunity, pouring it into childhood for the love we cannot but give them, for the love we cannot but give to all men, and for the hope of a world of justice, goodwill and human satisfactions.

Chicago, June, 1922. HENRY F. COPE.

A Survey of Week-day Religious Education

ERWIN L. SHAVER†

INTRODUCTION. I. THE GENERAL SITUATION. It would be quite out of order in a report such as this to go into an extensive discussion of the general situation in the field of religious education. It is the purpose of this report to study, as a whole, a single phase of the movement, namely, the week-day school of religion, and to discover certain facts relative to its growth and present status. This newcomer upon the field of religious education promises to be a lively child and to be much seen and heard. It is because of the rapidity of the extension of this movement and its future promise that we must pay some attention to it. That there are springing up at this time these new organizations for the promotion of the religious life seems hardly to be an accident. The cause or causes behind the idea should not be hard to discover. It is possible that a number of forces are back of the new institution. Briefly, we might suggest that there is at the present time a general need of more religious instruction than we are offering. In the face of the post-war situation, which reminds us that we have just been to school where the four years' course held up the ideal of selfishness, we would like to unlearn some things and build a better world. Along with this feeling of need there has been growing a conviction that the church must resume its teaching function and accomplish its work by a process of education. Still another trend has been that found in the educational world in general which conceives the educational process as that of educating the whole man for the efficient social life. These factors, together with many others which cannot here be discussed or even mentioned, have helped to create the situation out of which the week-day school has grown.

Our question, however, is not so much the *why* of the movement as the *what* of it. We are interested in its future rather than its past. To prognosticate we must, of course, know how it came to be, but it is far more important to know what it is now. This survey undertakes to indicate the existing status in order that its future may be promising. Since it is an organization that seems likely to remain in some form or other, we are faced with such questions as these. What will be the place of this new school in the social order? Is it to have an independent relation to society and, like many another child of the church, grow apart from the mother institution? What is the aim of the week-day school of religion? How is this aim related to that of the many existing institutions for the propagating of religious ideas and ideals? Is there need for such an additional school? What is the nature of the work being done? Is this work educational as the name implies? How can its friends direct its course toward future usefulness rather than uselessness? Questions like these cannot be delayed.

II. OCCASION AND SPECIFIC PURPOSE OF THIS SURVEY. The novelty and the rapidity of growth of this religious-educational institution led leaders in the Religious Education Association to decide upon the subject for

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A survey by The Religious Education Association with the coöperation of the Committee on Social and Religious Surveys.

See Letter of Transmittal at end of the Survey.

†Employed Surveyor; Professor of Religious Education, Hendrix College.

discussion at the annual meeting. Since a study of the week-day movement necessitated a field survey, the officers of the Association and of the Council of Religious Education sought the coöperation of the Committee on Social and Religious Surveys. The latter committee gladly and graciously agreed to coöperate by furnishing the necessary funds, and a surveyor was secured. It was decided that the direction of the survey be left to the Committee on Survey of the Religious Education Association and that a report be prepared which should be the basis of discussion at the annual meeting. In the three months' time given to the surveyor two pieces of work were to be done. First, a statistical schedule-blank was to be sent to all week-day schools known to be in existence so as to secure some idea of the extent of the movement and certain other information as to its nature. Second, the surveyor was to visit in person a number of typical schools as far as time would allow in order to acquaint himself with the work being done. It was thought that this first-hand knowledge would be a fundamental part of a rapid survey. The surveyor was to keep in mind certain questions when he made these visits with a view to passing accurate judgment upon the work being done. The questions above stated, together with such as are suggested by a reading of pages 356 and 357 of RELIGIOUS EDUCATION for December, 1921, formed a background for observation and analysis.

III. THE SURVEY NOT INCLUSIVE. However, it was not thought that the survey would be inclusive in the sense that details of every phase of it would be obtained. In view of the limited time and the purpose to use it as a basis of discussion at the annual meeting, certain limitations were established. Nor was the statistical survey regarded as at all final or complete in its scope. It was to serve in no sense as a permanent analysis but rather as a cross-section of existing conditions. Detailed study of specified aspects were to be left to others who might at a later date seek information.

A further limitation was placed upon the survey by a narrowing of the field to be studied. There are many types and kinds of religious instruction taking place during the week which might have been included. It was the aim, however, to confine the study to that recent movement which has certain distinct features centering about the effort to coördinate the child's religious education with his week-day program of instruction. It follows that such useful methods as high-school credits for studying the Bible outside of school, pastors' classes for new church members, the week-day activities of Sunday-school classes, community training schools, parochial schools, daily vacation Bible schools, and many other such classes are thus eliminated from our survey. We are confined to a movement separate and distinct. There has been no thought of ignoring the other efforts due to any sense of superiority in the present movement. The week-day schools of religion present a specific organization, purpose, method and educational problem quite apart from any other type of religious education. This does not mean that there is no relationship existing, but rather that the week-day movement has characteristics which are peculiarly significant.

It was thought best also to further limit the study by making no special study of the Jewish schools. The Jewish system of religious education is a much older movement and possesses characteristics peculiar to itself because of the fact of Jewish history. Then, too, a very extensive and intensive study of the work of the Jewish people along this line was made by Dr. Dushkin but a few years ago, which went far beyond any survey which

might be made in the brief time given to us. In New York City alone over two million dollars annually are being spent in Jewish education.

IV. Types of schools. For the sake of convenience it is thought best at the outset to classify the kinds of week-day schools in order that the later sections of the report may be better understood. On the basis of the organization and government of the several schools a number of well-defined types have been revealed. These, with their definitions, follow:

Type I. *The denominational or individual church type.* Where a single church sets up a week-day school of religion without reference to the work or existence of other schools in the community it has been classed as belonging to this type. It is usually governed by some organization within the local church, such as a board of religious education, a Sunday-school committee, the session, or such other board as is peculiar to that denomination. In some cases it is directed by the pastor and responsible to him to a considerable extent.

Type II. *The denominational-coöperating group of schools.* In the case of schools of this type each individual school is for the most part a school of type I, but it has joined itself in a loose federation with other such schools to promote common interests. Often no permanent governing body exists, and overhead guidance is limited to a meeting of the pastors when necessity demands it. On account of the looseness of this central governing body it is frequently difficult to classify a school as type I or type II. The schools each have their own governing board and their own course of study and work with pupils within their own constituency or, at the most, with those not reached by any other church-school.

Type III. *The neighborhood or city system.* The schools in this type lose their denominational character and merge their forces with others to provide a common course of study. Other arrangements for promoting the school are made without reference to denominational lines. The governing board is usually made up of members representing the several churches. Teachers are hired or chosen without reference to denominational affiliation. The number of schools provided depends upon many factors, such as the nearness of the public-school buildings at which the children receive secular instruction, the suitability of church-school rooms for instruction, number of churches coöperating, and the like. The churches, however, do not cut themselves off from control of these schools, for they choose their representatives on the governing board. This is often modeled after the plan of the public school board. These schools, often called "community" schools, although they represent but a portion of the community at best, are financed by subscriptions or a pro-rata assessment levied upon the several churches uniting.

Type IV. *The pure community type.* This type has a common course of study and a single governing board. The board, however, does not represent the churches but the community at large. It is a self-perpetuating organization and generally self-created. It must be said here that even this at best is not representative of the entire community but only of the Protestant portion in most cases. In fact, not a single school of this type has been reported as now in operation, although two such have existed in the past.

Type V. *Miscellaneous schools.* This group could hardly be called a type but a collection of a number of miscellaneous schools with various governing bodies. Some schools operated by local Sunday-school associa-

tions, by private individuals, or by such an organization as the Protestant Teachers' Association in New York City, are included in this list. For most purposes, these schools may be reported under type III.

V. Historical development. To give some idea of the growth of the week-day movement the following table showing the years in which the schools reporting were established is significant.

TABLE NO. 1.

GROWTH OF WEEK-DAY MOVEMENT

Out of 324 schools reporting, 290 give the date of establishment. The oldest school reporting was founded in 1909, the most recent schools being established in the present year.

1922	25	1915	0
1921	131	1914	0
1920	77	1913	1
1919	7	1912	1
1918	6	1911	0
1917	11	1910	0
1916	30	1909	1
Total			290

The recency of the movement is shown by the fact that over 80 per cent of the schools reporting were established within the past twenty-five months. Had we reports from many other schools which we know to exist, it is very likely that this number would be raised to considerably over 90 per cent.

VI. The results of the surveys. Whether the surveys as planned and carried out are to prove of value remains to be seen. It seems to the surveyor, however, that the attitude of all interested has been such as to warrant a prediction of success. The attitude most frequently discovered has been that of eagerness to coöperate. There was some delay in returning the questionnaire blanks, but in view of the multitude of such demands upon church workers, the total reaction has been very pleasing. Those at work are anxious to know of ways and means to make their efforts more fruitful. It is a mark of wisdom that those who suggested the survey have done so at such an early stage in the history of the movement, for it will mean, we hope, effective guidance to many schools just beginning. The general feeling of practically all the workers in the field is that of directing an experiment and the genuine, open-minded spirit prevails. This has vastly facilitated the task of survey and, it is to be hoped, enabled more facts to be set forth than otherwise might have been the case.

It is hard to give any exact idea of just how many schools are actually in existence at the present time. Survey schedules were sent out to some four hundred schools or systems. Due to the fact that no central agency is responsible for news as to the location and government of these schools, information was often duplicated and often misleading. In many cases replies came back that there was no school existing, but that the work was contemplated or desired in the near future. Counting some names that have come in since the survey was completed and eliminating erroneous reports it is possible that there may be between five and six hundred actual separate schools in existence. The returns indicate that over half of these

have been accounted for in the survey. One hundred and sixty-nine reports have been received from schools and systems, which include information with regard to three hundred and twenty-four separate schools. Since most of the schools not heard from are of comparatively recent origin and hardly able to furnish much information as yet, we believe the reports received cover in a fairly adequate way the field of week-day religious education at the present time. Certainly the more securely established and typical schools are represented.

It may hardly be within the scope of this report to comment on its reliability. The surveyor does wish to state, nevertheless, at the outset that he believes the personal visit made to a number of the schools has been exceedingly worth while. One could never have secured by correspondence information which has been thus gained. The items of knowledge acquired by personal contact with the leaders in the movement and those on the ground are at least of equal value with the statistical matter. An understanding of some of the more fundamental problems, such as the teaching process and the evaluation of the work by local authorities, could never have been obtained otherwise.

It will be the purpose of the body of this report to discuss the various aspects of the findings. It was thought that a general statement, such as the preceding, should be made first. How far this information in each item is reliable is to be determined, of course, by the number of returns with respect to that particular point. In some instances certain items were reported on with greater fullness and accuracy than others. It is fair, we believe, to assume that in many instances failure to report on an item indicates that were the point pressed a negative answer would have been entertained. The personal observation of the surveyor sustains this. In making the sectional reports which follow, the information from the schedules returned and the results of the visits to representative schools are both included.

SECTION I. EXTENT AND LOCATION OF SCHOOLS

A. The number of schools by types and total. The total number of schools reporting is 324. The distribution is as follows:

TABLE NO. 2

SCHOOLS AND SYSTEMS REPORTING

Total single schools (Types I and II)	155
Total schools in (44) systems (Type III)	169
Total	324

To make a distinction as to number between types I and II is difficult, as has already been stated. Only 11 report the existence of an advisory community board, although the surveyor feels that many more have such boards. For a further explanation of this problem, note what has been stated in the analysis of types in the introduction of this report.

It may be of interest to know something as to the size of the various systems. To answer this question the table below is appended:

TABLE NO. 3

DISTRIBUTION OF 44 SYSTEMS

The systems range in size from those having one school to those having

twenty-four schools. The median number of schools is 3. The distribution is as follows:

Systems operating 1 school	13
Systems operating 2 schools	7
Systems operating 3 schools	4
Systems operating 4 schools	10
Systems operating 5 schools	3
Systems operating 6 schools	1
Systems operating 7 schools	2
Systems operating 8 schools	0
Systems operating 9 schools	1
Systems operating 10 schools	1
Systems operating 11 schools	0
Systems operating 12 schools	1
Systems operating 24 schools	1
Total	44

B. Location of schools by states. The states from which schools have reported, together with the number of schools in each, are as follows:

TABLE NO. 4

LOCATION OF SCHOOLS BY STATES

Arkansas	2	Massachusetts	2
California	1	Michigan	20
Canada	1	Minnesota	24
Connecticut	4	Missouri	5
Illinois	44	Nebraska	2
Indiana	26	New Hampshire	1
Iowa	5	New Jersey	10
Kansas	2	New York	54
Maine	1	North Dakota	1
Maryland	4	Ohio	61
Oklahoma	1	Utah	27*
Pennsylvania	9	Vermont	1
South Dakota	6	Virginia	1
Texas	6	Wisconsin	3
Total	324		

C. Where the movement is strongest. A study of the map and the location of the schools shows that a line drawn between New York and Chicago and shorter lines radiating from these centers would graphically picture the areas where the schools are found. To be sure, there are schools in more distant places but they are few. It is hard to say with any reliability where the several types are the strongest. The systems of schools are found distributed as are the individual schools and seem to be a result of peculiar local conditions rather than of any condition which can be stated generally.

D. Total Number of Pupils. To give some degree of comprehension of the extent of the movement it may be stated that on this item 300 schools give figures. The total number of boys enrolled is 15,536. The total number of girls is slightly greater, 16,592, making a grand total of 32,128 pupils reached by the reporting schools. A rough guess at the number of pupils attending such schools of religion during the week might be in the neighborhood of 50,000.

F. Further details. Additional information as to the extent of the movement with respect to buildings, equipment, supervision, teaching force and other items will follow in other sections of this report.

*Includes an unknown number from neighboring states.

SECTION II. THE AIMS OF WEEK-DAY SCHOOLS OF RELIGION

A. VAGUENESS, DIVERSITY AND FUSION OF AIMS. One of the outstanding facts in the observation of the surveyor with respect to these new educational organizations is that there is a serious lack of definiteness as to why they are being established. This is made more apparent when one gets away from that vague idea that they are the answer to a crying need for more religious education and notes the character of the several efforts. The brief analysis of the aims as they appear in the minds of the leaders, which occupies this section of the report, is made in the hope that order and clarity may come out of disorder and indefiniteness. Of course, much of the vagueness is due to the fact that there is a considerable diversity of aims in various schools and systems. As is shown by the following discussion, the ends which the several schools hope to attain differ considerably. In many schools and to some extent in all there is no single aim or no one reason for the school's existence, but rather a multiplicity of objectives. We may look at these objectives from four angles.

B. AIMS VIEWED WITH REFERENCE TO THE MOTIVE IN ESTABLISHING SCHOOLS. When the leaders of this movement are approached on the subject of why it is necessary to have week-day classes we obtain, among others, four answers. In the first place most of them say that there is need for more religious education. The argument is that suggested in the introductory section. Spiritual illiteracy, post-war immorality, new adjustments in religious ideals, and similar present-day conditions are reviewed to prove their point. Whether or not there is a general need it looms large in the minds of those responsible for the existence of schools.

A second motive, sometimes existing alone in the minds of the leaders but more often coupled with others, is that of "getting on the band-wagon." The mere fact of imitation is sufficient to explain the existence of schools that otherwise might not be accounted for. It has become a sweeping movement and the idea is catching. There is a desire to be up with the procession, to have the latest attachment for the ecclesiastical machine and the latest method for making the world over into the kind of world it should be. Let it not be thought that the surveyor is endeavoring to ridicule the earnest workers who are back of the schools, but it is only fair to say that the laws of social psychology are plainly working. In these days when organization has become the watchword of the church as well as of other social institutions no church organization is quite complete without a week-day school. This fact of social suggestion is, on the other hand, not without its values, else how would any good movement spread? But we must bear in mind that if this were the only reason, that the other fellow is doing it, promotion would scarcely be justified.

A third motive which is occasionally found is that of denominational extension. This varies in character and quality and in its manifestations. Fortunately it is not a very widespread motive in its less desirable aspects, for such a loyalty is very commonly misunderstood and likely to lead to difficulties. Likewise it must be said that it is not confined to any one or two denominations but appears to some extent in all. The surveyor found two schools meeting jointly for worship, but when it came time for the lesson each group of scholars was taught by teachers from their own

church. And this in spite of the fact that the denominations there represented were considered among the most advanced and the pastors exceedingly so. To measure the extent of this motive, which has its good side as well as its bad, is difficult. One has to pry rather strenuously to find it. Nor is this feeling limited to local churches, nor even to a united front within any one denomination, for one discovers various agencies in a single denominaton vying, in a more or less friendly fashion, for control of the week-day movement. The desire to get in on the ground floor for one's denomination or the agency with which one is connected in that denomination must be set forth as one of the existing motives when we read men's minds.

A final reason from the standpoint of motivation is a widespread belief that the Sunday school has failed as an educational institution. In the minds of many, of course, it is not so much a matter of failure as of inability in the face of added burdens; but the result is the same. We must have another or a new agency to supplement or replace the Sunday school. With the truth of this statement we have not to deal in this report. But the fact is true that a large number of the advocates of week-day instruction have defended their action on these grounds. We must have a real educational institution with real educational methods. The Sunday school has failed utterly; or, its work must be supplemented; we cannot teach enough on Sunday; religion must be carried into the week-day, and so on with similar ideas.

C. Aims viewed with reference to those who are to be reached by week-day schools. From this point of view we get two clearly distinct objectives. The first is that of taking care of one's own constituency. The children within the families of one's own church are to be given the religious education that is due them because they are thus born into the church. While some denominations in particular hold firmly to this view of the objective of their week-day schools, it is found to some extent among all. On the other hand, perhaps a majority of the schools have a distinct purpose to give religious education to as many children as possible without particular reference to their own constituency. This is particularly true wherever one finds a school of type II or type III. Many of these boast of the large proportion of the children of public school age which they are reaching. In a number of cases it runs well beyond ninety per cent, although we have no report on this item from most schools. The problems thus involved are apparent. One finds it difficult to teach children who have no preparation along with those of considerable background in religious ideas and ideals. The strange fact is that few of the schools pay any attention to these differences, but go on teaching prepared and unprepared alike, in spite of the fact that they aim to reach children effectively with a spiritual message.

D. Aims viewed with regard to social function. When we ask what the schools hope to do with the children which they call together we are met with three answers. Many look at the task of their schools as an extension of the Sunday school and other agencies of religious education within the church. The week-day school is an enlargement of the educational function of the church, a natural widening of the spiritualizing process which is the task of the latter. *The movement aims to extend the work of the church.* Looked at in other places it is thought of as a rounding out of the process of general education. That is, it is supplemental to

the public-school system and does that which our public-school system cannot legally do, give religious ideals as a necessary part of a full, rounded and complete education. This attitude and aim is held by many public-school officials in small and middle-sized towns, men who are closely connected with the churches. They work, however, *from the public school outward* rather than from the church outward. The term "religious education in cooperation with the public schools" often expresses this connotation although not confined to this view. In fact there are some places where the public-school men take pride in sponsoring this new idea, for it adds great prestige to the doings of the public-school system. In a few places these men are more earnest and hearty supporters of the movement than the church leaders. Between these two views there is found a third. It is backed by men who are neither so anxious to extend the work of the church nor to supplement that of the public school as to attain a certain end, namely, give religious education (with varying ideas as to what this means). The church may be religious, but not educational; the public school may be educational, but not religious. Therefore this *new type of school* takes a stand in between as a bridge *connecting the two but somewhat apart from either.* The Type III schools or systems more frequently than the others reflect this viewpoint. This does not mean that where this aim is found there are not harmonious relations with both the public schools and the churches. The difficulty with such a stand lies in the fact that a supporting and interested constituency is hard to maintain. As to the validity of their position only further experience will enable judgment to be passed.

E. Aims from the standpoint of what to teach. Here again we discover a most interesting situation and one which reveals more difficulties and problems than any other which these schools have to face. When one talks with the directors and teachers of these schools, he finds the greatest disparity and vagueness at this point. It is an outgrowth, of necessity, of the differences of aim above referred to, but it is a more acute problem. Historically viewed, it must be so. Many schools are satisfied when they get the machinery started and the wheels turning. Whether there is any grain to be fed into the hoppers does not worry them until they have watched the wheels turn a bit. Go to now: we will have a school. And, Lo! the school is created! The pupils come! The school is going on! What shall we teach? To be sure they thought they would like to teach many things and so they set the machinery going. But just what did they want to teach? After the machinery started they began to think of product and ultimate aim. Then the question of curriculum became serious and they cry unto someone to help them get a course of study. This accounts for the great diversity of courses, a matter which will be taken up later. Briefly the several aims from the standpoint of what to teach are somewhat as follows:

1. *The aim to teach the Bible.* This is quite common. Some think of that aim as synonymous with the religious education of the child; others as the most neglected and therefore the most needed part. Just what is meant by teaching the Bible, too, comes in for discussion. Some aim to teach it literally; others from a modern scientific point of view; still others (possibly very many) find that they must avoid the issue and simply tell the stories there found. They say that there is a truth there which can be taught and learned regardless of whether one is a conservative or progress-

ive in his method of interpretation. One system of schools aims particularly to teach the Bible as a group of stories which have psychological truth apart from any kind of interpretation. Further the aim is seen in the idea that if the child grasps the facts of the Bible story in some way the idea will result in desired conduct. Looked at again from another angle, back of the idea of teaching the Bible is the feeling that the Bible is neglected. The Sunday school cannot teach it as it ought to be taught; the world is ignorant of the great Book, and if we can only teach this Book and get an intellectual understanding of its contents the ills of society will be done away with.

2. There are other schools which think of their task as somewhat larger than this. They add to the Bible a certain amount of *extra-Biblical material* in the form of Missions, Church History, and kindred subjects. Their viewpoint of curriculum is much the same as those whose aim is to teach the Bible; likewise their conception of the teaching process; but they feel that the Bible ideas need supplementation as suggested.

3. A considerable number (see the section on the Teaching Process) include as an aim of their schools *training in worship.* It is not enough simply to develop the intellectual side of the child, but the feeling side, too, must have its attention. Some few excuse the absence of any worship on the grounds that it is taken care of on Sunday. Others on the grounds that they have so little time. Some abbreviate the worship to a hasty prayer and song. A few take worship seriously and aim to develop attitudes of reverence, gratitude, etc. In a very few places the worship is held in a room chosen for its worshipful atmosphere; in most cases it is intellectual in atmosphere and character. In some cases even where it is held along with the class session, it is carefully approached and fused with the discussion of topics and feeling is made to predominate. In all these schools where more or less attention is paid to worship there is the idea that worship is an integral part of the curriculum and must have attention.

4. Again there are some schools (see section on the Teaching Process) where the aim, viewed from the standpoint of what to teach, includes *participation in various kinds of activity.* Handwork, dramatics, play, giving money and service projects are included in the course of study. In some cases they are viewed as supplementary activities to impress the ideas gained, in others as incentives and busy-work, in still others as an integral part of the child's learning process. But from the standpoint of content the aim is more inclusive in any case than where these activities are omitted. Statistics with reference to the number of schools utilizing these forms of experience are given under a later section.

5. At this point it is well to add that any and all of the schools holding the above aims as to curriculum may think of their aim as that of teaching religiously the children in their care. In a few there is frank admission that they are not trying to teach religion, but are seeking to do but a portion of that wider task. Others think that teaching religion is synonymous with teaching the Bible, the Bible plus extra-biblical material, and so on. Thus it is that the conception of what religion is has considerable variations, which are too well understood to need further comment here.

F. Aims viewed from the standpoint of methods of teaching. The above paragraphs have already suggested this topic. The conception of the curriculum and the method of teaching which is followed are inextricably

interwoven. However, one of the best indications of what the directors and teachers are aiming at was discovered by the surveyor when he observed the teaching process. Since a later section will deal with this topic more fully it is thought best to omit further discussion here and to refer to that portion of the report.

SECTION III. GOVERNMENT AND ORGANIZATION

This section aims to set forth certain facts relative to government and organization of the various schools. The type-classification on the basis of governing bodies has been explained in the introduction. The kind of government is shown by the following figures:

TABLE NO 5.

GOVERNMENT OF SCHOOLS

All of the schools reporting give information on this item, as follows:

Governed by local church (Type I)	144
Governed by local church and an advisory community board (Type II)	11
Governed by community board (Type III)	169
Total	324

*Note: It is altogether likely that many of type I schools look to some kind of a loosely constituted community board for general advice but do not report that fact.

A. DESCRIPTION OF TYPES OF SCHOOLS. As far as is possible we shall try to tell how these several types work out in practise. At a time thus early in the history of the movement it is a hard matter to attempt any judgment as to which type is on the whole superior. What follows is an attempt to evaluate the work of each kind and leave to others final judgment as to which is likely to prove most satisfactory in the long run.

1. *The local church type.* This type is most numerous among those churches which emphasize denominational loyalty. It can hardly be said to be limited to any type or kind of community. We often find that where a single church catches a vision of the possibilities of week-day work it inaugurates a local church school, not so much because it desires to strengthen its own denominational standing as to show what can be done or because other denominations are slow in becoming interested. One school in particular which has a forward-looking pastor and an excellent educational director has set out to make its school into a community affair at the beginning of the third year. No doubt it will do it. We cannot say that every school of type I is interested solely in its own tenets and creeds. Although the administrative body is frequently composed of a number of members, in actual government these single schools are largely in the hands of the principal and teachers. The pastor quite frequently teaches and acts as principal. For the most part, excepting perhaps a half-dozen demonstration and denominationally aided schools, professional preparation for administration and supervision is lacking. The individual church has not been able to afford the full time supervisor and teachers who have made religious education a life-work. Many of these schools have small budgets and secure volunteer teachers, although sometimes they do secure persons of considerable qualifications. The curriculum material is more frequently denominational than otherwise and in most cases is given a denominational slant when it comes to teaching. These schools are but indirectly related to the community, and whatever service is done is in the way of training children within the local church. The strength

of this type of school lies fundamentally in its opportunity to teach religion above the plane of common morality or ethics; but the opportunity is too frequently wasted. Its strength becomes its weakness, for frequently it isolates itself from world- and community-problems and emphasizes denominationalism. As matters at present stand the type I school will exist for some time, both as a protest against conservatism on the part of a few progressive schools and as a refuge from progressive tendencies on the part of many others.

2. *The coöperating-denominational type.* This is most often found in small towns where the entire community consciousness has been aroused in favor of religious education. In such places there is an opportunity for most of the folks to know each other and thus do some coöperating, but there is at the same time an opportunity to know how sharply one denomination differs from another. What each denomination does is known and noticed by the others and, from sheer defense against being beaten by the other churches, each one decides to have a church school during the week. One pastor in such a town told the surveyor at the very outset when asked about his school that he was compelled to have one. The surveyor was at first seized with the idea that the public-school authorities were putting something over on the churches and asked him about it. His reply was that since the other churches had week-day schools he had to maintain one, although he did not care to, in order to keep his children from drifting to the other churches. There is not sufficient breadth of viewpoint to allow a system of schools and close coöperation, so a limited amount of coöperation takes place. The one outstanding point on which they agree is in pressing the public-school authorities for the release of the pupils that they may attend the school of religion, each at his own church. Other than this there is little coöperation. Each church goes on doing as it pleases and it is in the schools thus held that one sees often the widest range in quality of work done. What has been said above with reference to the schools of type I will apply in large measure here also. As to the quality of work actually being done the same may be said. Some of the poorest educational work is done in the same community along with some that is very high.

3. *The neighborhood or city system.* This type is found generally in the large centers or in suburbs of larger centers, in residence sections in which the people do not know each other quite so well and yet well enough to coöperate to a rather high degree. The old, conservative, non-intellectual kind of community has not taken to the system type of week-day school. The administrative board is representative of the churches. They do not wish to let the movement get beyond their control, but are willing to make some concessions to get together in what they feel is a worthwhile enterprise. One system of schools of this type began as a group coöperating as in type II but saw the need of a closer coöperation. Another began as a pure community affair independent of the churches and found itself in deep water, coming in a short time to ask that the churches assume joint responsibility for the success of the enterprise. From the standpoint of supervision and teaching force, it is here that we most often find the professional director and paid teachers together with a rather high standard of equipment. This does not mean that it is higher than many individual churches but that it is higher than the individual-church type in general. The curriculum is generally one in which all can unite and quite often more progressive than the average church would introduce of its own accord. One teacher in a system school

informed the surveyor that she had ceased to use the text-book recommended by the committee and was using one more in accord with her views. The strong points of these system schools is their breadth of spirit, economy of operation, and higher professional standards. There seems to be one drawback, however, and that is, that in thus uniting so closely the progressive church waives the right to push ahead as it might do if working alone. The curriculum and the teaching become broad but often quite thin and, avoiding disputed questions, teach not much more than a community morality. Practically every leader interested in this type of school admitted as much. It seems that this type of school will persist for it has the community spirit which is so much needed. It has many problems to face and may undergo some changes, but it promises to survive.

4. *The pure community type.* The fact that there are no schools of this type in existence at the present writing as far as our reports show, makes a discussion somewhat theoretical. However, the experiment at Evanston, Ill., revealed the fact that a system of schools run independent of the churches is very likely to fail. The Malden system maintained on such a basis conducted high-school classes a year ago for the spring term, but discontinued for the purpose of securing public-school time. It was planned to resume this spring but no report has been received. In case the school does resume it will prove an interesting experiment and will be watched with great interest.

5. For purposes of discussion the schools which might theoretically be classified under a miscellaneous heading have been treated as under a community board. Although these boards do not represent the churches directly, they do represent organizations of considerable strength and standing and need no separate treatment. Practically all that has been said of type III schools might well be said of these.

B. Study of certain details of organization. At this point we will take up a few general details of organization giving statistics to show how the week-day schools are operated and something of the scope of the work with reference to certain points not yet discussed. These items are more tangible and yield to statistical treatment much more easily. The first point is:

1. *The number of grades taught* in the various schools. This is covered by the table below.

TABLE NO. 6

NUMBER OF GRADES TAUGHT

Each of the 324 schools sending in general reports gives the number of grades taught. The number ranges from 2 to 13 with a median number of 7. The total number of grades taught in these 324 schools is 2,170. The distribution is as follows:

Schools teaching 2 grades*	18
Schools teaching 3 grades	16
Schools teaching 4 grades	78
Schools teaching 5 grades	7
Schools teaching 6 grades	37
Schools teaching 7 grades	34
Schools teaching 8 grades	60
Schools teaching 9 grades	27

*Term grade includes kindergarten, a grammar grade or year of high school work.

Schools teaching 10 grades	9
Schools teaching 11 grades	3
Schools teaching 12 grades	18
Schools teaching 13 grades	17
Total	324

2. *The number of class groups formed.* The grades taught, as shown above, do not always meet separately. More frequently they are combined to form a class group. The table which follows gives information on this point.

TABLE NO. 7

NUMBER OF CLASS-GROUPS FORMED

In most week-day schools two or more grades meet as one class. Two hundred and ninety-four schools report as to the number of such class-groups formed. The total for those reporting is 1,328, ranging from a single group to 13, the median number being 4. The following table shows the distribution:

Meeting in 1 group for class purposes	10
Meeting in 2 groups for class purposes	28
Meeting in 3 groups for class purposes	90
Meeting in 4 groups for class purposes	76
Meeting in 5 groups for class purposes	24
Meeting in 6 groups for class purposes	19
Meeting in 7 groups for class purposes	10
Meeting in 8 groups for class purposes	7
Meeting in 9 groups for class purposes	13
Meeting in 10 groups for class purposes	3
Meeting in 11 groups for class purposes	0
Meeting in 12 groups for class purposes	1
Meeting in 13 groups for class purposes	13
Total	294

3. *Time of meeting.* One of the most acute problems in most communities has been the securing of public-school time. How far this has been successful is revealed in the table which is given below.

TABLE NO. 8

TIME WEEK-DAY CLASSES MEET

Three hundred and twenty schools report with reference to the time their classes meet as follows:

Before school hours	1
During school hours	219
After school hours	53
Saturday or other time	6
Part before and part during school hours	5
Part before and part at noon hour	1
Part during school hours and part after school	23
Part before, part after and part at noon hour	12
Total	320

4. *Length of class sessions.*

TABLE NO. 9

The schools which report on this item number 287. The extremes are 20 minutes and two and one-half hours, the latter time being given by one

school to a morning kindergarten group. The median length of recitation periods is 50 minutes. The distribution is given below.

20 minutes	1	65 minutes	0
25 minutes	0	70 minutes	3
30 minutes	38	75 minutes	9
35 minutes	14	80 minutes	1
40 minutes	30	85 minutes	0
45 minutes	45	90 minutes	21
50 minutes	20	120 minutes	2
55 minutes	0	150 minutes	1
60 minutes	102		
		Total	287

5. *Recitations per week by grades.*

TABLE NO. 10

The following table will show the relative number of recitations in the several schools each week. The number varies from one to six, the median number being one.

Grades:	K'n	1st	2d	3d	4th	5th	6th	7th	8th	9th	10th	11th	12th
Rep. no classes	283	174	153	104	88	58	56	108	129	218	223	225	230
1 recitation....	23	114	131	174	178	201	194	157	144	72	68	66	61
2 recitations...	2	21	25	31	42	49	58	43	35	11	11	11	11
3 recitations...	12	12	12	12	13	13	13	13	13	19	19	19	19
4 recitations...	2	1	1	1	1	1	1	1	1	1	1	1	1
5 recitations...	1	2	2	2	2	2	2	2	2	3	2	2	2
6 recitations...	1	0	0	0	0	0	0	0	0	0	0	0	0
Totals	324	324	324	324	324	324	324	324	324	324	324	324	324

6. *Total time per week for religious instruction of pupils.*

TABLE NO. 11

AMOUNT OF RELIGIOUS INSTRUCTION PER WEEK FOR EACH PUPIL

The total time given to religious teaching each week in 287 schools reporting is 318⅔ hours. The extremes of time are ½ hour and 3¾ hours with a median time of 1 hour. The distribution is given in the table which follows:

½ hour per week	14
⅔ hour per week	29
¾ hour per week	31
⅚ hour per week	5
1 hour per week	112
1⅙ hours per week	13
1¼ hours per week	8
1⅓ hours per week	1
1½ hours per week	47
1⅔ hours per week	1
1¾ hours per week	11
2 hours per week	11
2½ hours per week	1
3 hours per week	1
3¾ hours per week	2
Total	287

SECTION IV—FINANCIAL SUPPORT

A. Sources of support. The method by which the several schools are supported was one of the facts sought by the questionnaire. The returns are tabulated as follows:

TABLE NO. 12

FINANCIAL SUPPORT

Each of the reporting schools gives the source or sources of its financial support. The following shows the several sources and the number of schools supported thereby:

Local church only	180
Denominational gifts (from outside the local church) only	0
Subscriptions only	55
Pro-rata assessment only	23
Other means only	2
Local church and denominational gifts	4
Local church and subscriptions	31
Local church and pro-rata assessment	1
Local church and other means	7
Local church, denominational gifts, and subscriptions	21
Total	324

Just how far these figures are to be relied upon is hard to say. It is likely, for example, that there is a quota arrangement in case of systems of schools whereby local churches support the schools on the basis of their strength but report it, not as an assessment, but as local church support. Other interpretations may be similarly made for the various items. In the main, however, the divisions given are suggestive.

B. AMOUNTS OF SUPPORT. Figures are obtainable for two phases of the cost of running schools, the total yearly expense last year and the cost per pupil. The tables for each of these items are given here.

TABLE NO. 13

ANNUAL COST PER SCHOOL

The number of schools reporting with reference to this item is 171. The extremes of cost are $10 and $2,500, the cost of the median school being $208. The total cost of all the schools reporting was $29,070, an average school cost of $170. Six schools report that their work was done without expense. Those reporting an expense are distributed as follows:

$ 10 or under	1
11 —— —— $ 25	26
26 —— —— 50	7
51 —— —— 75	13
76 —— —— 100	6
101 —— —— 200	23
201 —— —— 500	33
501 —— —— 1,000	26
1,001 —— —— 2,000	28
Over 2,000	2*
Total	165

*One school $2,143; another $2,500.

TABLE NO. 14

ANNUAL COST PER PUPIL

The number of schools reporting on this item is 165. The extremes of cost are $0.03 and $17.00, the median cost per pupil being $1.00 Six schools

report that the cost per pupil was nothing. The distribution is given by the following table:

$00.25	or under	15
.26 —— ——	$00.50	6
.51 —— ——	.75	12
.76 —— ——	1.00	16
1.01 —— ——	2.00	32
2.01 —— ——	5.00	56
5.01 —— ——	10.00	15
10.01 —— ——	15.00	5
Over	15.00	2*
Total		159

*In one school $15.78, and in another $17.00.

It is apropos here, while the expense question is being discussed, to add that there are a number of schools which boast of how cheaply a school can be maintained. There are no doubt circumstances which often make for a minimum of expense, such as excellent ex-public-school teachers who offer their services gratis, but it is an observation of the surveyor that this bargain in religious education is not what it is boasted to be. The amount expended in such cases is a fairly reliable indication of what is being obtained by the expenditure.

It should also be noted here that these costs are not always a reliable indication of the actual conditions which they seem to represent. For example, the partial time of pastors and directors is not always added to expenses. Some schools with figures lower than others in reality have spent more for their equipment and maintenance than others whose reports show a much higher figure. A further study of comparative costs may be made by examining the sections on Administration and Supervision, and on Teachers where the salaries of these workers are given.

C. How the money is spent. No statistics are available to determine how the several items of the budget were apportioned. Personal observation leads to the belief that by far the largest item is that of the payment of teachers and supervisors. Possibly from 75% to 90% for this item. When this question was put to those in charge of the schools visited the answers appear to substantiate this estimate. In those schools where the workers give their services the only appreciable item of expense is that necessitated by textbooks. This portion of the outlay in the schools having volunteer teachers is apt to be even smaller than where teachers are paid, for in most cases of the less-expensive schools the pupils have no individual texts, but a copy in the hands of the teacher seems to suffice. The expense for heating, lighting, and similar factors is generally cared for by the churches in which the schools meet, or, in case public-school buildings are used, the rooms are heated without extra cost to either the public school or the week-day class meeting therein.

D. Problems of financial support. The financial problem appears to be one of the foremost difficulties in many of the schools, especially in the case of those schools which have set for themselves a high standard of work and are taking the task seriously from the educational standpoint. Many principals and superintendents state that their greatest need was funds, and they meant by the statement no lack of appreciation of such problems as the curriculum and methods of teaching. The recent industrial situation in sev-

eral centers has meant a curtailing of expenses. From one standpoint this difficulty does not trouble the more recently organized schools as it does those which have been operating for some time. It is easier to get funds for a new movement than for one which may have ceased to arouse interest. The tendency seems to be to rely more and more on the churches to supply the funds rather than on the community directly. The Evanston experiment along this line is a good example. By their existing organization the churches can get what money is available for such purposes, for it is from the church people that the money comes regardless of the channels through which it comes. The effect, naturally, of obtaining the necessary expense money in this way is to strengthen the control of the churches with reference to the government of the schools.

SECTION V—BUILDING AND EQUIPMENT

A. Buildings. The report with regard to the buildings and physical equipment will take into account both the statistical information obtained from the questionnaire sent out and personal observations. The following figures give some idea of the various kinds of buildings in which the classes meet.

TABLE NO. 15

BUILDINGS USED

Three hundred and thirteen schools out of 324 report as to the kind of buildings used. A total of 283 buildings are used, a number of schools using the same building in many cases. In others the same school or system will use several buildings of different kinds:

	Used in Following Number of Schools	Total Buildings of Kind Used
Public schools	66	32
Churches	207	185
Parish houses	52	24
Halls	36	4
Y. M. C. A. buildings	16	3
Settlement houses	9	1
Own building	36	28
Others	9	6
Total		283

Character of these buildings and classrooms. To pass a general estimate upon the usefulness of these buildings and classrooms for educational purposes one might say that they are the usual equipment of the Sunday school with some added improvements. The larger classrooms or assembly rooms are selected for the most part and, since there are usually fewer pupils meeting at one time than in Sunday school, there is less crowding. Also the better rooms can be utilized. It is interesting to note that in four or five cases the week-day classes were either dismissed or moved to some other room because of other more important activities of adults. One class was forced to meet in a baptistry alcove on this account. In one school the director had taken pains to greatly improve the lighting of a basement room by adding more powerful electric lamps and ground glass globes. A few schools have excellent buildings. They are held in churches which have been making vast improvements in their Sunday schools and the week-day school, of course, has the advantage of a good classroom. Most of the rooms have some suggestion of being devoted to educational purposes, but

very few are designed or chosen with reference to worship. Indeed some are very barren of all those factors which create an attitude of worship. When compared to the rooms used in public-school buildings those in the churches are decidedly inferior from the standpoint of instruction. When worship is the criterion, however, many of the church rooms are more suitable than the former. It would seem that where worship is thought of as a part of the curriculum of religious education far more adequate provision must be made than is now done for this element. In one building the surveyor visited, which was erected primarily to house week-day classes and which is located across the street from the public school, there is a good instructional atmosphere. But the worshipful surroundings are lacking. The suggestion also which strikes the observer as he compares this tiny building with its great and magnificent sister institution opposite is the feebleness of the religious enterprise. A church building, other things being equal, gives more adequate facilities for developing the religious life and commands deeper community respect. In this particular instance the superintendent of public schools has suggested the use of a nearby church in preference to the small building.

There appears to be a tendency among these schools to avoid using the public-school buildings. Since many churches are building excellent educational plants it seems as if the future homes of this new movement will be in churches planned with the educational aim in mind. In that case particular attention can be paid to worship, as is not now being done.

B. Equipment. We shall first present the statistical information gathered and follow with personal comments on equipment as a whole.

TABLE NO. 16

USE OF ARTIFICIAL LIGHT

Two hundred and seventy-one schools give a report on this item as follows:

Reporting that artificial light is used	27
Reporting that artificial light is not used	202
Reporting that artificial light is used in some of their buildings and not in others	42*
Total	271

*Used in a total of 27 buildings and not used in a total of 15.

TABLE NO. 17

SEATING

Two hundred and seventy-eight schools give a report as to the kind of seating as follows:

Using pews only	8
Using chairs or seats only	211
Using benches only	4
Using pews and chairs	13
Using chairs and benches	17
Using pews, chairs (or seats) and benches	25
Total	278

TABLE NO. 18

TABLES AND DESKS

Forty-nine schools do not report on this item, leaving 275 reports which give the following:

Reporting use of tables or desks	223
Reporting tables or desks not used	52
Total	275

TABLE NO. 19

BLACKBOARDS

Two hundred and seventy-three schools report as to whether or not blackboards are used.

Reporting use of blackboards	264
Reporting blackboards not used	9
Total	273

TABLE NO. 20

MAPS

Two hundred and thirty-four schools give the following information as to the use of maps:

Reporting that maps are part of equipment	198
(Of this number 166 schools give the number of maps, totaling 589, an average of over three to a school.)	
Reporting that maps are lacking	36
Total	234

TABLE NO. 21

LIBRARIES AND REFERENCE WORKS

	Number not Reporting	Number Reporting	Number answering "Yes"	Number answering "No"
Are reference works used?	197	127	127	0
Is there a pupils' library?	197	127	77	50
Is there a teachers' library?	149	175	157	18

The size of libraries is indicated by the following table:

	Pupils	Teachers
1— 10 volumes	12	19
11— 25 volumes	5	26
26— 50 volumes	0	9
51—100 volumes	0	14
101—200 volumes	1	13
201—500 volumes	1	2
Over 500 volumes	0	4*
Totals	19†	87†

*A system of four schools reports a library of 1,500 volumes for teachers.

†This number only of those reporting libraries give the number of volumes.

Other Equipment. The additional equipment covers such items as pianos, organs, sand table, crayons, etc. This was reported voluntarily. Eighty-six schools reported pianos as a part of their equipment. The other items worthy of mention are: Stereopticons, a moving picture machine, a loom and a gymnasium. No doubt more of such additional equipment might have been discovered if specific questions had been asked.

Personal comments on equipment. It is worthy of note that where public-school buildings are used, artificial lighting seldom has to be provided. It seems that many schools have taken refuge under the term "in full daylight" and considered that since their schools met late in the afternoon, artificial light would not have to be used were the sun shining brightly and it were mid-day. The schools visited frequently used artificial light.

Most of the chairs used are the ordinary type. In one case the pastor had had arms added to serve as places for writing and eating at church socials. The classes reported as meeting in public schools use, of course, the desks common to school-rooms. It is to the credit of most of these schools of religion which meet during the week that they have not used pews and benches. It is an indication that certain ideals of an educational character have possessed the minds of those backing these schools which differentiates them considerably from the average Sunday school. There is a feeling that somehow these are to be schools and the equipment must be of a standard type as far as possible. In one school visited adjustable desks were used. The room was crowded and dark and made these excellent pieces of furniture stand out in contrast. Most of the tables seen were of the home-made type which can be folded and piled away. A number of schools have adopted a type of table which was first used in one of the large systems. It is long and narrow, with folding legs, and is sometimes covered with manilla paper or varnished. It serves as desk and work table for about five pupils. In many cases the tables reported were for the use of the teacher, and the pupils in reality had none, but did what little writing was required as best they could in their chairs.

Although most of the schools report that they have blackboards, the observer saw very little use made of them in most schools visited. Likewise in the case of maps. The same statement with respect to the use of reference books may be made. There is little reason to doubt that all of these factors in equipment were available but not actually at hand in the classroom as every day helps.

SECTION VI. RELATIONS TO PUBLIC SCHOOLS

One of the key problems in connection with the week-day movement for religious education is that of the relationship which these schools bear to the public-school system. The one distinctive feature of relationship with the child's daily program of instruction has meant a close relationship with the public-school program. From many quarters has come the demand for time from the public-school program of the child in order that this newly emphasized subject might have a chance. In addition, many have sought recognition from the public school in the form of credit. Both the granting of time and the giving of credit have served to bring about a close connection between the educational forces of the public schools and those representing religion. As to the legal aspects of this relationship, the student is referred to three articles printed in RELIGIOUS EDUCATION for February, 1922. But it will be the purpose of this report to show the nature of the relationship that exists and the degree of coöperation discovered.

A. GRANTING OF CREDIT. One of the vital relationships which exists is that of granting credit. In reply to questions as to the credit given, the information which follows was received.

TABLE NO. 22

GRANTING OF CREDIT IN PUBLIC SCHOOL

There are 10 schools out of the total number reporting which give no information as to whether credit is given in the public schools for work done in the week-day school of religion. Of the number giving information regarding this item (314)

The number reporting no credit is	195
The number reporting credit is	119
Total	314

Of the 119 schools reporting the giving of credit

Grade school credit is reported by	24
High school credit is reported by	82
Both grade and high school credit by	13
Total	119

The nature of the credit granted in the grade schools is given

As "reporting of class mark on public school report card" by	21
As "same as any subject" by	6
As "supplementary grade" by	1

It is easy to see that the nature of this credit when given in the grade school would not be the same as when given in the high school. In the latter case it takes equal rank with any other elective subject. But in the former, where elective subjects are rare, such can hardly be the case. Some grade schools have a number of optional or supplementary subjects such as music or Spanish and when week-day courses in religion are taken the grade made is reported on the card sent home as one of these supplemental subjects. They are not exactly elective in that every child must take so many to complete his daily schedule, but rather optional. Where the credit is given in the high schools as an elective subject the relationship is to be determined by the degree of supervision which the public-school authorities exercise over the teaching process.

B. How pupils are excused where schools meet during public-school hours.

TABLE NO. 23

HOW PUPILS ARE EXCUSED

Two hundred and fifty-four schools in which part or all of the classes meet during public school hours report as to the manner in which pupils are excused as follows:

By parents' request in	237
By whole grades in	13
By parents' request and by whole grades in	4
Total	254

Note: It seems doubtful that any school excuses children without parents' consent. Some may infer that because the entire grade is dismissed the excusing is done by grades.

The following is a typical form of excuse blank which is to be filled out by the parent and filed with the public school authorities:

REQUEST FOR DISMISSAL

To the principal of .....School.

In accordance with a resolution adopted by the Board of Education June 5, 1916, you are hereby courteously requested to dismiss..... ..... from school, each.....at 2:15 P. M., that .... may receive religious instruction at this hour.

When such instruction ceases to be given, proper notice will be given you that this dismissal privilege may be withdrawn. Such notice will be sent you either by the teacher who gives the religious instruction or by myself.

.....Parent.

In some instances the granting of such an excuse has been exercised by the school principals and superintendent only after special action by the public-school boards. In other cases no new ruling has been deemed necessary, but the excuse has been granted under an already existing rule. For many years it has been the rule of many school boards to excuse children whose parents so requested in order that they might attend religious instruction. Before the establishment of these week-day schools of religion, however, the privilege was but rarely asked.

C. From what kind of public school activity is time taken?

TABLE NO. 24

The 254 schools in which all or part of the classes meet during public-school hours report as to the activity from which pupils are excused as follows:

From play period	34
From study period	177
From auditorium period	25
From recitation in elective subjects	156
Total	***

***Since various pupils and classes even in the same school may be excused from different activities, the figures of necessity overlap.

In the large proportion of schools there are always some pupils who do not go to the school of religion. These pupils do various things. Where the excuse is given to be away from a recitation in an elective subject the pupil simply misses a certain amount of good which he might get from that subject. In one school visited the city superintendent stated that Wednesday afternoon was a time when no marks were kept of any work done. Hence the pupils who went to the church lost no credit in that way. At this particular place those who stayed at the public school were given a course in morals and manners. This quite frequently is the case; what the public school offers is a course in ethics, good citizenship, or the like. Some scholars thus excused miss so much study time which they must make up in some other way, as at home. In many of the larger and more flexible school systems a free play period or an auditorium period, which are in a sense elective, allows a chance for the child to go to the class in religion. To be sure, he misses a play period or an activity which takes place in the auditorium, but he has something else in its place.

This leads to the question of the schedule of the child. It is apparent that practically any arrangement that may be made means either overcrowding or competition. This may be looked at as a good or an evil and is thus viewed by different groups. Some feel that religion is more important than many other studies or activities with which the child occupies his time at present. Others take the opposite stand and prefer that their children remain in the public school even though permission has been officially granted for their being excused. It is interesting to note in this connection

the experience of a week-day school of religion in a cultured residence section of one of our large cities. This school began the year with its classes meeting during the hours of the public school and had obtained the privilege of having its children excused, but has changed to an after-school program. It has not been able to compete with the activities of the public-school. In that particular system the so-called heavy subjects are not placed early in the day but come almost any time. Hence in the thought of many parents it is not deemed best that their children miss one lesson a week in grammar, arithmetic or history to attend the school of religion, in spite of the fact that an excuse is freely granted by the public schools. In fact, it was reported to the observer that one of the teachers in the week-day school of religion would not ask that her own children be excused for religious instruction. In such a city as this, which has an excellent public-school system and where a tremendous amount of social activity is provided for children, the problem of a crowded schedule and competition is entirely different from an industrial community where satisfactory social life is not provided.

In one of these latter cities the attitude of the public-school head is worthy of attention. He takes the stand that it is the duty of the public school to take charge of the entire time of the child (aside from that directed by the family life) and fill that time with wholesome social activities properly supervised; hence a long school day. This attitude is not limited to this one place but is found in a greater or less degree in many of the more advanced school systems. What is more, it is in such places that the competition, if we may call it such without appearing to be unfair, is not only a matter of time, but of the character of the activity itself. The pupils do not care to leave their public-school work for the less interesting class in religion. We must bear in mind the fact that in its appeal to initiative, social impulses and self-directed effort the modern public-school does not rely upon truant officers and the old type of disciplinary measures to secure results. It is this very appeal to the active nature of the child which leads him rather than drives him and produces a love for rather than an aversion to the school-room. This changed nature of the work of the public school is evident in the plans and purposes of the heads of our public schools. In conversations with these leaders the surveyor found repeatedly a new note sounded, namely, education for character and citizenship, which utilizes the best methods in educational theory and makes close approach to the very thing for which the church has long been standing. The more important fact is not so much, it seems, the crowding of the time schedule as the fact of a new purpose and a new method in public education. The latter as well as the former must be taken into consideration in studying the question of relationships between the public school and the new movement in religious education.

D. Public school supervision of week-day schools of religion. Since this movement has, as one of its distinctive characteristics, a claim to educational recognition and since, in most places, it has asked for and secured public-school time, it is but natural that there should be some oversight of the work by public-school authorities. Just how far this oversight extends was one of the questions which this survey sought to answer. The statistical returns relative to this fact give us the following information:

TABLE NO. 25

OVERSIGHT BY PUBLIC SCHOOL OFFICIALS

Of the 254 schools in which all or part of the classes meet during public school hours, 252 report as to the extent of oversight by public school officials as follows:

No oversight by public school officials	27
Some oversight by public school officials	225
Total	252

The nature and extent of this oversight is shown by the answers to the questions in the following table:

	Not reporting	Reporting	Reporting "Yes"	Reporting "No"
Does the public school keep a record of attendance?	3	249	198	51
Does the public school take cognizance of pupils' conduct?	7	245	174	71
Does the public school take cognizance of the work of pupils?	31	221	169	52

From personal observation the surveyor believes that most of this oversight is more frequently nominal than actual. School systems have taken varied stands upon the degree of relationship which they think should exist. From conversation with public-school heads it seems that most of them avoid a close relationship. It is necessary to have some check upon attendance to prevent truancy, but such a relationship is considered of small importance. When it comes, however, to the question of whether or not it is the place of the public-school officials to discipline there is some difference of opinion. One place visited gave the information that the public-school officials disciplined any child reported as needing it by the teacher of religion. Another public-school system took an opposite stand to the effect that when the pupils had once left their care they had no further responsibility. It is evident that there is a point here which will bear further study and watching. As an actual fact it seems that the number reporting disciplinary oversight is larger than it should be, for there may be a theoretical willingness to look into this matter which is practiced but rarely. The public-school officials are in most places keeping their hands off as far as these points are concerned. The same general statement may be made with reference to the matter of passing upon the quality of the work done. Whatever visiting is done by the public-school superintendent or principal is of a very unofficial nature, rather with the intention of showing a friendly spirit than exercising official prerogative. It would seem that the relationship question is usually settled when the time question has been passed upon. After that the week-day school goes on of its own accord in its own way. In but a few cases did the surveyor find that visits had been made by public-school officials. There is certainly no comparison to be made of supervision by public-school officials as practiced within the public schools and in the week-day classes of religion.

E. Official actions of public school boards. While it is hardly within the scope of this survey to go into detail as to the official action taken by school boards relative to this matter, it is well to summarize the conditions upon which week-day schools of religion have been given recognition by the public-school boards and time for such instruction granted. A few copies of official action by these boards have been sent in. In addition to these communications, personal conversation with both public-school and

religious-school workers enables the surveyor to comment upon the several conditions as follows:

1. In some places the conditions of excuse are conspicuous by their absence. There is a feeling on the part of the board (induced by a campaign conducted by the religious forces of the community) that religious instruction is a valuable and needed asset to the life of the community. The result is permission to conduct classes but no conditions are set outside of a written application for excuse by the parent.

2. In other places similar action is taken, but it is understood that such rules and regulations are to be made by the superintendent of schools that the quality of work which he hopes to secure may be obtained. This leaves much responsibility to this official. In some cases he prescribes stringent conditions; in others he sets practically none. One superintendent of schools informed the surveyor that it did not matter to him what kind of work these week-day schools of religion did. He believed that religion was a good thing and that the churches ought to have the privilege of teaching. But if they wasted the time given to them by poor teaching, they were the losers and not the public-school system.

3. The matters of attendance and conduct of pupils have been discussed above. These facts are frequently specified in school-board rulings. The aim is to prevent truancy or misconduct and thus produce a reaction upon the work of the public school.

4. It is sometimes a matter of resolution that the program must be arranged between the superintendent and the church leaders to suit the convenience of all. This is done to protect the public-school schedule and prevent breaking into the work of the more difficult subjects.

5. One school reported a provision to the effect that there should be no discrimination between the pupils who left to attend religious classes and those who remained in the public school.

6. In another case the arrangement was limited to one year, evidently with the idea of giving the experiment a trial.

7. One question which seems to be quite prominent in the conditions attached to granting time in a number of the better-known schools is that of the qualifications of teachers. Where this is mentioned the requirement is that those teaching religion shall be as well qualified as those teaching the secular subjects. In a number of places this is the endeavor and aim of the week-day school of religion, but it is not always reached.

8. In a few cases the curriculum of the proposed class or school has been passed upon before the pupils have been excused. In one prominent school the curriculum did not meet the standards set by the public-school authorities and the classes had to meet outside of school hours.

F. Unofficial attitude of public-school workers. This has been foreshadowed in the report on the willingness of many public-school workers to grant time to these schools. In general, there seems to be hearty coöperation with the movement. Many public-school men have been the prime movers in their communities. Very few seem to have any personal reluctance and whatever of hesitation is occasionally manifest is due to the idea of safeguarding the public interest. This personal friendliness is entirely apart from any judgment which they make with regard to the quality of work being done or the difficulties to be met. What they think of the work is reserved for a later portion of this report.

G. Teaching the bible in the public schools. While there was

no attempt to survey this movement it is mentioned here because a few reports came in relative to classes taught in the high schools. A number of states allow such a course to be taught. The aim is usually to study the Bible from the standpoint of literature or history. As such it has not been an unusual proceeding. But with the recent emphasis upon religious education in general and the movement for week-day religious instruction in particular there seems to have sprung up a feeling that if such courses can be taught in the high school it will mean much for religion. Somewhat limited observation leads the surveyor to the belief that while the officials are instituting such courses in the English or History departments of their schools it is with the acknowledged hope that a certain kind of conduct may result. Beneath the scholarship aim there is the religious aim. The question is: Can these classes be conceived as religious education or not? Also: what is the effect upon religious education when the Bible is thus taught?

SECTION VII. RELATION TO THE SUNDAY SCHOOL AND CHURCH

A. Number in some Sunday school.

TABLE NO. 26

Two hundred and three schools report as to the number of their scholars that are enrolled in some Sunday school. The total reported by these schools is 17,339. The extremes are 8 pupils and 363 pupils. The median is 70. In those schools reporting on this item there are a total of 22,987 pupils, so that the percentage attending some Sunday school is 75. The distribution by schools is as below indicated:

50 and under enrolled in S. S.	86
51—100 enrolled in S. S.	67
101—150 enrolled in S. S.	17
151—200 enrolled in S. S.	21
201—250 enrolled in S. S.	10
Over 250 enrolled in S. S.	2*
Total	203

*275 pupils; 363 pupils.

B. Official relations to the Sunday school and church. No lengthy statement is needed; suffice it to say that these schools have very little official relation to the Sunday school. They are, however, more closely related to the churches, being governed in practically all cases by a committee of the church or the pastor individually. Because of this separation from the Sunday school many of the problems so apparent have arisen. The slight connection is in most cases unofficial, for usually those most interested in religious education are found supporting both institutions. It must be said, however, that this newer movement has the backing of those who are more educationally minded and of many who think the Sunday school inadequate. There is also a professional interest displayed in behalf of week-day schools by paid workers which tends to arouse seriousness and systematic attention. The paid worker takes his or her work in these schools just as do the public-school teachers, as a task which commands their first consideration. In a few cases an organization has been created which makes the week-day school an integral part of a unified educational program by the local church, but such correlation is still rather rare.

C. Relations from the standpoint of the pupil's experience. The lack of official relationship finds reflection even to a greater degree in

the experience of the pupil. Since there is no attempt to correlate the work done in the majority of schools, the pupil views his attendance at the week-day school as one thing and that at Sunday school as another. In certain communities there is such a public-school atmosphere in matters of organization and routine (not so much in the matter of teaching) and there are so many children attending who are not in Sunday school that it is quite a different institution to the pupil. In a certain other kind of school, the isolated denominational school in a community giving no uniform attention to the week-day movement, only the most studious Sunday-school scholars attend, so that it is quite unlike the work of Sunday. In some schools, obviously, these differences are not so apparent. But if we eliminate from this number those which compete with the Sunday school in curriculum and activities, we have a relatively small number in which there is a unity of experience for the child. The week-day school is something different, something new, and threatens to overshadow the Sunday school in the minds of both pupils and their parents. From the standpoint of the teaching process, with a different curriculum and a different set of teachers, the unity of experience is further split apart.

D. Correlation with the Sunday school. There are a number of efforts being made to bring about a correlation with the Sunday school with varying results. For the most part this endeavor is approached from the standpoint of curriculum with the idea that if the content material can be correlated the unity of experience will follow. The usual method is to enlarge upon the lesson material and then make a division so that the same ground is not covered in the two meetings. It is not the place of this report to evaluate curricula or the specific methods as to this correlation; suffice it to say that at least three denominations are pursuing this plan very definitely. A few individual schools and one system are working in the same direction. There is greater difficulty in the matter of correlation in the system type of schools, for while the week-day school has a common curriculum for all coöperating churches, the respective Sunday schools are quite often different. When some experiments with curricula and teaching methods have been made it is possible that some of these difficulties will be overcome.

E. Significance of existing relationships. The results of the facts observed by the surveyor with reference to these existing relationships might be stated as follows:

1. There is present in most of the schools visited a considerable lack of correlation. This needful unifying must take into consideration the entire experience of the child in the home, in the church, in Sunday school and in all other religious agencies and likewise in his public-school work and play life. It seems that what we need more than all else is not extension of time and quantity of instruction but an intensified and unified program of higher quality. This cannot be obtained by increasing agencies, but must be the subject of most earnest thought by those interested.

2. There is a considerable feeling on the part of a number that the time we have had for untold generations should be better utilized. This does not mean that religious life and its development should be confined to Sunday, but that Sunday should cease to be a burden to some and a detriment to others. How little of it is actually used for the development of life in the Christian direction! We have gone ahead on the assumption that the child must not be tortured with a long Sunday program, as though the

educational process must of necessity be a distasteful one. If we watch the growth of our public-school system we note the fact that it is extending its time program into all the life of the child. Nor is the process of attending school becoming more burdensome but rather less so with the discovery of democratic and socialized methods of teaching. In his conversation with public-school administrators and supervisors the surveyor has become quite convinced that one method of the solution of the religious-education problems lies in the adaptation of the best possible methods of teaching to the time we already have. If that is done we may then rightfully ask for more time from other agencies controlling the life of the child.

3. There has grown up a remarkable conviction that the only adequate religious education such as we desire can be obtained when there is developed a body of trained teachers. The surveyor has heard little objection to the use of the professionally trained and paid teacher in the week-day school. He can recall but one instance. In many places where teachers are not paid, payment is not opposed but simply hindered by lack of funds. It seems to be almost an axiom of the week-day movement that trained teachers shall be secured. The relationship to the public school seems to be one of the largest factors in this change of sentiment. This contribution has borne fruit in the effects upon the Sunday school. Several instances were reported to the surveyor of Sunday-school teachers wanting to quit teaching because the pupils knew more than they did. It has undoubtedly strengthened the movement already started to pay workers with children the same as we pay those who minister to adult life in the church. There is a feeling that the child deserves the professionally trained leadership as well as the adult.

4. In and through all this question of relationship between the week-day movement to the church and Sunday school there is considerable confusion of aims, as pointed out in an earlier section of the report. One consequence of the rise of this new religious-educational institution is a close attention to this most fundamental problem. There are not a few leaders in the movement who are keenly aware of a need for restatement of aims so that the objectives of religious education shall be more clearly defined. This attitude is one which is far more frequently found among the workers in these schools than in the Sunday school and bodes well for both.

SECTION VIII. ADMINISTRATION AND SUPERVISION

A. WHO ADMINISTERS AND SUPERVISES? The two tables below give an answer to this question from the statistical standpoint.

TABLE NO. 27

SUPERVISION BY PART TIME AND FULL TIME WORKERS

Three hundred and four schools report regarding supervision in their schools. Of this number, four report that their schools are not supervised. The supervision in the remaining 300 schools is done by part time workers in some schools and in others by full time workers, as the figures below show:*

Schools reporting part time supervisors	234
Schools reporting full time supervisors	66
Total	300

*Administration and supervision are given together, since the two functions are usually expected of the same officer. The actual time given to supervision of the teaching process is given in a later table.

TABLE NO. 28

SUPERVISION BY PASTORS, DIRECTORS AND PUBLIC SCHOOL OFFICIALS

	Number employed in supervision	Number of schools using
Pastors (part time workers)	86	110
Directors (part time)	23	64
Directors (full time)	16	66
Public school officials (part time)	11	19

One comment must be made with respect to pastoral administration and supervision. That is one which quite frequently came from public-school men who doubt the educational vision and training of the average pastor. A number of pastors, to be sure, have qualified themselves by educational training and experience to do school work, but the majority have not and are unfamiliar with the standards so much insisted upon by public educational leaders. If the church is to reëmphasize its educational function it needs trained religious educators. The number of directors is indicative of an increasing recognition of this fact. Most of the directors listed as part-time workers are thus reported because they give a large share of their time to other duties in connection with the church and but a portion to the week-day school. The number of full-time directors (16) does not seem to represent fairly and adequately the conditions as observed. A number of communities have secured the services of trained supervisors to head up their teaching force and set professional standards of work. In a few cases this is done by communities joining together to hire expert service. The public-school supervision has been partially discussed above in the section on Public School Relationships. It is found largely in the case of type II schools. The systems have more often provided for supervision by a special director, so that the report that the supervision is done by "the pastors assisted by the superintendent of schools," is rare in their case.

B. Salaries of administrators and supervisors. The figures on this item are given both by the month and by the year, as indicated below:

TABLE NO. 29

SALARIES OF ADMINISTRATORS AND SUPERVISORS

(By the month.)

The number of schools from the total surveyed which report a monthly salary for their supervisor is 136. Of this number 73 report the amount of salary as nothing. The remainder (63) report the amount as listed in the following distributoin table. The extremes of monthly salary are $15 and $160. The median salary paid is $22:

$10 and under	0
11 —— —— $ 25	36
36 —— —— 50	16
51 —— —— 75	3
76 —— —— 100	0
101 —— —— 125	5
126 —— —— 150	2
Over 150	1*
Total	63

*$160.

TABLE NO. 30

SALARIES OF ADMINISTRATORS AND SUPERVISORS

(By the year.)

The number of schools from the total surveyed which report a yearly

salary for their supervisor is 134. Of this number, 73 report the amount of the salary as nothing. The remainder (61) report the amount as listed in the following distribution table. The extremes of salary are $36 and $3,000. The median salary paid is $222:

$ 50 and under	1
51 —— —— $ 100	0
101 —— —— 200	19
201 —— —— 500	27
501 —— —— 1,000	3
1,001 —— —— 1,500	5
1,501 —— —— 2,000	4
Over 2,000	2*
Total	61

*One salary of $2,500; another of $3,000.

Note: The total amount reported as spent for supervisors' salaries is $33,286. A considerable amount of this, however, must be accounted for by saying that it includes payment for other work in the local church.

C. TRAINING OF SUPERVISORS.

TABLE NO. 31

TRAINING OF ADMINISTRATORS AND SUPERVISORS

Of the 324 schools making general reports, 191 give information as to the training of their supervisors. The nature of the training and the number of schools supervised by one of that training is given below. There is of necessity some overlapping of figures due to the fact that this training is not mutually exclusive:

College (also includes high school training)	155
Theological seminary (also includes high school and in most cases college)	88
Normal school (high school training included)	48
High school training only	12
Training school (Deaconess, etc.)	13
Community training school	1
Special training (exclusive of above)	10
Religious education study	70

D. EXPERIENCE OF SUPERVISORS.

TABLE NO. 32

EXPERIENCE OF ADMINISTRATORS AND SUPERVISORS

Of the 324 schools making general reports, 169 give information as to the educational experience of their supervisors. The nature of the experience and the number of schools supervised by one of that experience is given below. There is of necessity some overlapping of figures due to the fact that this experience is not mutually exclusive:

Public school	59
High school	45
College	4
Normal school	10
Training school	4
Community training school	3
Sunday school only	65

E. TIME GIVEN TO SUPERVISION.

TABLE NO. 33

TIME PER WEEK GIVEN TO SUPERVISION

One hundred and ten schools report regarding the time per week given to supervision of the teaching process. Twenty schools report the amount of time as "none." The total time reported by the remaining 90 schools is

56¼ hours, the median time being 25 minutes and the extremes 2½ minutes and 4 hours. The distribution is as follows:

¼-hour or less	39
¼—½ hour	19
½—1 hour	24
1—2 hours	2
2—3 hours	2
3—4 hours	4
Total	90

In commenting upon the above figures it must be borne in mind that this time is that spent in "individual conferences with teachers concerning their methods." This does not include that spent in teachers' meetings. In the latter the specific problems of individual teachers rarely come up and criticism of specific lessons almost never. Hence it was desired to get at the heart of the supervision process. It is to be noted that but 90 reports give any time at all and the total time of these 90 schools is 56¼ hours. To be fair we must state that a number of schools held teachers' meetings and conferences at which, no doubt, certain problems of teaching came up for discussion. As to the quality of this supervision the surveyor can say but little. In a few cases the supervisor-administrator went with him to visit classes. It seems that there is some visitation going on and possibly this is followed by personal conferences with the teacher, as shown in the above report.

SECTION IX. TEACHERS

A. Number of teachers. The following four tables give the statistical information as to the numbers of teachers:

TABLE NO. 34

TEACHERS—PART TIME AND FULL TIME

Three hundred and twenty-three schools report on this item. The total number of schools thus reporting employ 858 part time teachers and 30 full time teachers, a total of 888. The schools using these are divided as follows with reference to the kind of teachers they employ:

Using part time workers	266
Using full time workers	27
Using both kinds of workers	30
Total	323

TABLE NO. 35

TEACHERS—VOLUNTEER AND PAID

Three hundred and twenty-three schools report on this item. The total number of schools thus reporting employ 545 volunteer teachers and 343 paid teachers, a total of 888. The schools using these are divided as follows with reference to the kind of teachers they employ:

Using volunteer teachers	118
Using paid teachers	158
Using both kinds of teachers	47
Total	323

TABLE NO. 36

PASTORS AND DIRECTORS AS TEACHERS

	Number employed in teaching	Number of schools using
Pastors	71	100
Directors	44	72

TABLE NO. 37

NUMBER OF TEACHERS

Three hundred and twenty-three schools report the use of 888 teachers. The number in each school varies. There are five schools in which one teacher is shared by all. One school employs 16 teachers. Between these two extremes we have the distribution as shown in the following table, the median number being 2:

Schools using a teacher with other schools	64
Schools using 1 teacher	86
Schools using 2 teachers	57
Schools using 3 teachers	24
Schools using 4 teachers	31
Schools using 5 teachers	25
Schools using 6 teachers	11
Schools using 7 teachers	5
Schools using 8 teachers	9
Schools using 9 teachers	2
Schools using 10 teachers	0
Schools using 11 teachers	1
Schools using 12 teachers	2
Schools using 13 teachers	3
Schools using 14 teachers	0
Schools using 15 teachers	2
Schools using 16 teachers	1
Total	323

B. SALARIES PAID TEACHERS. Although the questionnaire blank asked for the yearly and monthly salary, many schools do not pay their teachers in that way, but rather by the hour and so reported. The figures with references to salaries, by the month, the year, and by the hour follow:

TABLE NO. 38

SALARIES OF TEACHERS

(By the month.)

Two hundred and fifteen schools out of 324 give information with respect to the monthly salaries paid to teachers. Of this number, 122 schools report the salary as nothing, the remainder (93) reporting amounts per month paid for teaching ranging from $8 to $280. The median amount spent for teaching per month is $60. The distribution is as follows:

Under $10	10
$ 11— 25	12
26— 50	19
51— 75	25
76— 100	18
101— 125	3
126— 150	4
Over 150	2*
Total	93

*$160; $280.

TABLE NO. 39

SALARIES OF TEACHERS

(By the year.)

One hundred and ninety-nine schools out of 324 give information with respect to the yearly salaries paid to teachers. Of this number, 122 schools report the salary budget as nothing, the remaining 77 reporting amounts per year paid for teaching ranging from $68 to $2,500. The median amount spent for teaching annually is $600 per school. The total annual salary budget

is $48,546 from the 77 schools reporting.* The distribution is shown by the following table:

$ 100 and under	4
101—$ 200	5
201— 300	10
301— 500	11
501— 1,000	35
1,001— 1,500	7
1,501— 2,000	4
Over 2,000	1**
Total	77

*Some of this amount is to be accounted for by crediting it to payment for other work within the local churches by directors, visitors, etc.

**$2,500.

TABLE NO. 40

PAY OF TEACHERS

(By the hour)

Of the total schools reporting (324) this item is reported on by 222. One hundred and twenty-two schools report that their teachers are volunteer, leaving 100 which report rates of pay per hour varying from 60 cents to $2.00. The median rate per hour is $1.25. The distribution follows:

$0.60 per hour	1
.75 per hour	1
.90 per hour	9
1.00 per hour	36
1.25 per hour	32
1.35 per hour	4
1.50 per hour	11
2.00 per hour	6
Total	100

It is to be noted that in a number of cases the salaries paid include remuneration for other services with the church as well as week-day teaching. In a number of other instances the principal teaches as well as administers and supervises, and the salary is thus repeated under both duties.

C. TRAINING OF TEACHERS.

TABLE NO. 41

Of the 324 schools making general reports, 268 give information as to the training of their teachers. The nature of the training, the number of teachers thus trained and the schools employing teachers of that kind of training are shown in the table below. Since the figures are not mutually exclusive there is overlapping in case totals are attempted:

	Teachers Thus Trained	Schools Employing
College (also includes high school)	252	199
Normal (also includes high school)	179	137
Theological seminary (including high school and college in most cases)	61	95
High school only	214	163
Public school only	29	47
Training school (Deaconess, etc.)	38	30
Community training school	6	4
Special training	32	46

D. EXPERIENCE OF TEACHERS AS EDUCATORS.

TABLE NO. 42

Of the 324 schools making general reports, 293 give information as to the educational experience of their teachers. The nature of the experi-

ence, the number of teachers thus experienced and the number of schools employing teachers of that kind of experience is given in the following table. Since this experience is not mutually exclusive the totals will be greater than the number of schools reporting:

	Teachers Thus Experienced	Schools Employing
Public school	340	175
High school	41	64
College	15	45
Normal school	2	2
Training school	3	4
Community training school	1	5
Sunday school only	166	27
Special only	71	78

E. Hours per week devoted to teaching.

TABLE NO. 43

Two hundred and ninety-three out of 324 schools report on this item. The total number of hours of teaching done in all schools is 1,586 per week. The extremes are 12 minutes and 32 hours; the median number of hours being 4. The table below shows the distribution:

Under 1 hour	9*
1 hour	33
2 hours	16
3 hours	44
4 hours	62
5 hours	29
6 hours	15
7 hours	9
8 hours	23
9 hours	11
10 hours	4
11 hours	3
12 hours	5
13 hours	5
14 hours	0
15 hours	16
16 hours	2
17 hours	0
18 hours	5
Over 18 hours	2†
Total	293

*5 schools, ⅙ hour each; 4 schools, ¾ hour each.
†29 hours; 32 hours.

F. The teachers at work. A later section on The Teaching Process and descriptions of individual schools will give in some detail the work of these teachers as observed.

SECTION X. PUPILS

A. Total number of pupils enrolled.

TABLE NO. 44

TOTAL ENROLLMENT IN WEEK-DAY SCHOOLS

Three hundred schools out of 324 report a total enrollment of 32,128 pupils. The smallest school has 4 pupils, the largest 519. The median school has an enrollment of 106. The table below shows the relative size of schools:

50 pupils or under	72
51—100 pupils	71
101—150 pupils	104

151—200 pupils	22
201—250 pupils	18
251—300 pupils	2
301—500 pupils	10
Over 500 pupils	1*
Total	300

*519 pupils.

B. TOTAL NUMBER OF BOYS ENROLLED.

TABLE NO. 45

Three hundred schools out of 324 report a total number of boys enrolled of 15,536. The extremes are 1 and 244. The median number of boys is 39. The table below shows the distribution of the boys enrolled:

50 boys and under	161
51—100 boys	109
101—150 boys	19
151—200 boys	10
Over 200 boys	1*
Total	300

*244 boys.

C. TOTAL NUMBER OF GIRLS ENROLLED.

TABLE NO. 46

Three hundred schools out of 324 report a total of 16,592 girls enrolled. The extremes are 3 and 275. The median number of girls is 28. The table below shows the distribution of the girls enrolled:

50 girls and under	166
51—100 girls	107
101—150 girls	16
151—200 girls	9
Over 200 girls	2*
Total	300

*203 girls; 275 girls.

D. ENROLLMENT OF PUPILS BY GRADES.

TABLE NO. 47

The following table gives the enrollment by grades of the several schools. The total in this case is somewhat less than that given in the Total Enrollment Table, due to the fact that fewer schools report detailed statistics as to grade enrollment:

Grade	Not reporting a class	Reporting a class	Reporting but not giving figures	Reporting and giving figures	Total number of pupils	Average number in each grade
Kindergarten	283	41	16	25	271	11
1st	169	155	37	118	2,325	20
2d	154	170	39	131	2,679	21
3d	104	220	43	177	3,495	20
4th	88	236	45	191	3,769	19
5th	58	266	60	206	3,654	18
6th	56	268	59	209	3,861	18
7th	108	216	55	161	2,027	13
8th	129	195	51	144	1,606	11
I H. S.	184	140	54	86	515	6
II H. S.	194	130	52	78	356	5
III H. S.	196	128	54	74	248	3
IV H. S.	198	126	52	74	300	4
					25,106	

E. Present enrollment compared with last year.

TABLE NO. 48

(1920-21 and 1921-22)

Seventy-six schools give their enrollment for both the present year and a year ago. The facts are as follows:

Schools reporting same enrollment	7
Schools reporting decrease in enrollment	34
Schools reporting increase in enrollment	35
Total	76
Total decrease reported by 34 schools	1,183
Total increase reported by 35 schools	1,000
Net decrease	183
Enrollment reported a year ago by the 76 schools	10,595
Enrollment reported this year by the 76 schools	10,412
Decrease	183

F. Percentage of attendance. The schools reporting were asked to determine the total attendance of the class for the first eight weeks of the present school year as follows: Attendance at first session, plus attendance at second session, and so on for eight weeks. The total possible attendance for the same period was to be found as follows: Total on the class roll at the first session, plus total on the class roll at second session, and so on for eight weeks. From these two totals (actual attendance and possible attendance) the percentage of attendance was found. In a few cases the schools reported their percentage obtained in other ways. The endeavor was to arrive at a uniform method and base computation on the attendance at the same period of time in all schools. The figures are given in the table below:

TABLE NO. 49

PERCENTAGE OF ATTENDANCE

One hundred and fifty-nine schools give figures as to attendance which make possible the calculation of a percentage. The extremes of attendance are 50% and 100%. The median percentage is 91 and the distribution as shown in the following table:

96%—100%	16	71%—75%	6
91%— 95%	67	66%—70%	5
86%— 90%	35	61%—65%	1
81%— 85%	21	.. ..	..
76%— 80%	5	50%	3
		Total	159

G. Who are these pupils? This question has been discussed to considerable extent in previous sections of the report, particularly under the headings "Relations to Public Schools" and "Relations to the Church and Sunday School." There is little statistical information to offer apart from that given in those sections. Personal observation would lead the surveyor to say that their character and the social conditions surrounding them varies as it does in the several types of communities surveyed which have been treated in numerous other studies and cannot be further dealt with here.

The attitude of these pupils to the week-day school is varied. Some appear to come because of the newness of the affair; others with more depth of interest crave activity. In the case of the latter it was evident, as has been pointed out, that a number were really interested in serious study

and were attracted on that account. In general, it is the observation of the surveyor that there is a far greater attention to work in these schools than in the average Sunday school, although there are a great many week-day schools which are little, if any, better than the average Sunday school.

SECTION XI. THE CURRICULUM

The scope of this survey is such that it does not aim to include an evaluation of existing curricula which are being used in these week-day schools. It does consider as its field, however, the gathering of statistical information as to what courses of study are being used and personal observation as to theories of the curriculum held by those working in the various schools visited.

A. Courses of study used in the various schools.

TABLE NO. 50

Three hundred and fourteen schools report regarding the course of study used. Because many of them, however, report the use of several courses in combination, it is hardly possible to make any tabulation which will give mutually exclusive figures. The following table shows the use of certain courses used alone and in combination with others:

Name of Course	Number of schools using this course only	Number of schools using this course along with others
Bible	21	27
Gary Leaflets	27	10
Abingdon	41	37
Scribner's	2	21
University of Chicago	9	16
Westminster	13	7
Keystone	3	1
Lutheran	10	6
Christian Nurture	12	4
Roman Catholic	1	0
Other Sunday School literature	5	4
Protestant Teachers' Association	13	0
Latter Day Saints	27	0
Brooklyn Sunday School Assn.	3	0
Graded Bible Stories (Mutch)	4	0
Toledo Course	24	0
Lansing Syllabus	1	0
Oklahoma City Syllabus	1	0

B. Personal observations on curricula. From visitation of schools and conversations with the leaders the following general comments are made regarding views of the curriculum held and the use of curriculum material.

1. There is considerable disagreement as to what constitutes a course of study among the leaders in the week-day movement. Since this has been discussed more fully under the section on Aims, it is necessary only to recall what has been said there.

2. In general, it may be said that the knowledge view predominates. The curriculum is thought of as a body of information which is to be given to the child by one method or another. Very frequently the idea was expressed that if the proper texts could be secured the work of teaching would go on without difficulty. The emphasis on memory work was outstanding in classes observed. In several schools visited the children were put through their work particularly to show the visitor what they had learned. One

leader went so far as to repeat the entire first part of the class period because the visitor had come late and had missed the drills. The theory is that about all that is necessary is to store the child's mind with the "gems" and facts of the Bible and the task is then complete.

3. There is a notable absence of worship in most of the schools. The public-school atmosphere and the stress upon accumulation of knowledge mentioned above leaves little room for the development of attitudes. The surveyor was struck particularly with the intellectual nature of the worship which was provided. The prayers were rehearsed rather than prayed. The songs were learned as content material rather than sung in a devotional attitude. The information-acquiring spirit crowded out feeling. There were some exceptions, to be sure. One pastor with an evident appreciation of the place of worship carried out a brief service of worship, with a story sermon at the center, as a preliminary to the other work of the session. He took the children and teachers to the beautiful surroundings of his church auditorium and removed them for twenty-five minutes from the dirty surroundings of the city streets upon which they played, and he led them to feel the presence of God. In a few schools the worshipful attitude was woven into the lesson-discussion in a natural way with considerable stress laid upon the feeling element. Some worship was precluded by the noisy manner in which the school was carried on. On the whole, less worship seems to be evident in the week-day schools than in our Sunday schools at the present time.

4. The same criticism may be made with reference to activity and service projects. The knowledge view shut out this aspect in the minds of many of the leaders. Practically all who did have a place for activity tacked it on without reference to Christian motivation. Handwork was of the characteristic kind and in most cases was confined to coloring pictures and tracing memory texts. In a few cases children were making things for others. The relation of activity to other phases of the curriculum seems not to be understood by most leaders, but is given a place, provided the time schedule permits, because it is the thing to be done in modern religious education. The idea back of the activity is that of reviewing or making permanent the impression (intellectual idea) gained in the lesson.

5. Rarely did the surveyor find any conception of the curriculum as being concerned with problems which the child has to face today. Where the practical problems were brought in they were limited to illustrations of possible future action and not viewed as being the basic experience to which the child was to be introduced. Social justice, fair play in games, peace, local color and race distinctions were notably absent. In a few schools an offering was taken in milk bottles for hungry babies, but it was rather exceptional and confined to one system. The difficulties of Moses, the commandment regarding coveting one's neighbor's wife (early adolescents) and David's combat with Goliath were characteristic of the content material. One would think there were no experiences of today worth the child's consideration to judge from the majority of lessons used.

6. In a number of schools there was noticed considerable emphasis upon sectarianism and dogmatic interpretation. It is a notable characteristic, however, of these new schools, that, as compared with the Sunday school, they are quite free from such matters. The very nature of the organization seems to have made necessary the omission of these matters for

the most part. The churches which have stressed their own creeds give way, in the case of week-day instruction, and common fundamentals are the rule.

7. When it comes to questions of interpretation it is not so favorable a matter. The stress in most of the schools is upon the more conservative methods and views. In the case of individual schools which are under local church control it is very often the desire to be orthodox that has prevented joining with others in a neighborhood school. In the case of others where a common curriculum is the basis of instruction, there is a noticeable avoidance of modern views for fear of offense. The common course of study is often bought at the price of modern thinking. One prominent pastor of a denomination not known for its radical views stated that if Daniel in the Lions' Den was to be interpreted literally, he did not want his boy to be taught that way. In a few schools of the individual church type historical and literary methods were in evidence but they were the notable exceptions.

8. There is one hopeful sign about the matter of curriculum and that is the widespread dissatisfaction with what is to be had in the matter of courses. In but a few places did the observer find evidences of satisfaction. There is a feeling that something new in the way of a course of study is yet to be evolved. No one is sure just what it should be, but there is a dim expression of the fact that it will be different. The week-day school is pitched higher than existing religious education agencies in that it is a school and the old stories, even though dressed up, fail to do the thing that many are hoping for. Time and again directors and teachers assured the surveyor that they were just experimenting with a course of study. Many are building a course of their own; others use eclectic courses. In spite of chaotic conditions as to the curriculum one may look for a ready acceptance of the newer views of the curriculum if experimentation can show those views to be sound.

SECTION XII. THE TEACHING PROCESS

A. Introduction. The close relationship of this section of the report to the other sections and particularly those dealing with Aims and Curriculum is obvious. A better understanding of the process of teaching as it is carried on in most of the schools necessitates a study of those sections along with the one under present consideration. It is also clear that here no lengthy description can be given of details of teaching. The descriptions of individual schools in the appendix to this report will give a better idea of these details. The purpose of this section is that of general description and evaluation only.

B. The methods of teaching observed. As in any kind of educational work various methods of teaching were found. There is perhaps a wider variation of methods here than in either the Sunday school or the public school because of the fact that this movement partakes of characteristics of both. Hence it is difficult to make any inclusive statement and say that the teaching observed was of such and such a type. A grouping, however, such as the following, seems feasible and will include most of the work of teaching as seen by the surveyor.

1. *The catechetical type.* This method of class-work in week-day schools is not very common except in certain denominations which have stressed that kind of teaching in their Sunday schools and pastors' classes.

The week-day school has given opportunity to add to the amount of teaching that can be done, but, for the most part, these denominations have used the same method of teaching. In a few cases where these churches have joined in a system school with other churches, the common course of study has brought with it other methods of teaching, such as those which are described below. The catechetical method is so well understood as to need no explanation.

2. *Preaching methods.* By this is meant the moralizing and hortatory types of work such as might characterize the delivery of a sermon. This kind of teaching was not found in any school exclusively but was rather a matter of individual personality than method. A woman in a downtown church in a large city was preaching to a group of very bad boys and they were enduring it only for the sake of the manual training work which was to follow. One school reports mass teaching of many children in one group with evident stress laid upon such sermonizing. The fact that many ministers are teaching in these schools tends to result in more of such teaching than would otherwise exist. In fact, this is a criticism made by public-school men with reference to the current teaching. The preaching viewpoint is quite apart from the methods now in use in the public educational field. It is only fair to say that a number of ministers who have caught the educational viewpoint are seeking to adapt their teaching methods accordingly. Some of these have had the advantage of study in modern educational theory.

3. *Story-telling.* This method is used in a considerable proportion of schools in one way or another. In some it is the center of the class work in the lower grades as in the Sunday school. In others it is used even in the upper grades. One large system lays emphasis upon the story-telling method. In two other systems the story told by the leader to the entire group forms the center of the work done. There is sometimes story development by means of questioning, but more frequently the questions serve to review the story. Since there is little studying done on account of lack of time and failure to emphasize study in the religious education field, the story-telling method of getting information across is rather common. The ability of the teachers as story-tellers varies greatly and no estimate can be made which is true of all of them.

4. *Formal drill and memory work.* This method is also quite prevalent, as the descriptions of individual schools will show. Since great stress has been laid upon the fact that what is needed is knowledge of the Bible, a consequence has been insistence upon drilling upon the names of the books, memorizing the various portions, such as the Psalms, Beatitudes, Christmas story, Ten Commandments, and the like. Many of the schools consider their efficiency measured by the amount of this work they are able to do. Rivalry and desire for the praise of teachers and others is appealed to in order to secure results. One class visited repeated memory gems from the Bible for twenty minutes without stopping. Others had committed a remarkable amount of scripture.

5. *Lecture-discussion method.* In no school was the lecture method used entirely, although in a few instances this condition was almost realized. Generally provision was made for some discussion. The teachers in most cases did the greater share of the talking. The usual type was that of questions to bring out the lesson story supplemented by the teacher's contribu-

tion. The aim, in practically all such classes, however, was to get across certain ideas involved in the topic for the day. By telling and by questioning the teacher covered the ground of the story or topic. In one class visited, where the story, lecture and discussion methods were all used, part of the time was taken with a written examination upon previous work done. The pupils went at it in a studious way and acted much as they would have done in public school.

6. *Directed social activity method.* By this method is meant that which is being stressed in many of our public schools at the present time. The teaching process seeks to secure self-initiated and self-directed activity prompted by a social motive from the pupils. The teacher guides, stimulates, and directs rather than drives or forces the activity and discussion. A real life-problem or project is the teaching unit rather than the lesson or printed subject-matter. From the standpoint of religious education as it exists at the present time this theory has had many applications. Two general aspects may be discovered by grouping these several types of activity-teaching. One group of religious educators in these week-day schools is emphasizing the "expression" of the lesson by handwork, dramatics, and the like; another group seeks to emphasize the fact that the activity is one with the lesson itself. In one case it is tacked on to the idea to make it more vivid, to ensure its carrying over; in the other the idea is found only as the activity is engaged in and not before. The activity in the latter case is motivated not by the desire to impress the idea but by some such religious motive as service, self-development, or desire to worship. The following table will give some idea of the amount of activity engaged in by the various schools. It does not, however, give any idea as to the way in which this activity is utilized in the process of teaching.

TABLE NO. 51

OTHER ACTIVITIES

The following table shows the extent to which the several schools include other activities in their program of work:

Activity	Number not reporting	Number reporting	Reporting "Yes"	Reporting "No"
Worship	76	248	231	17
Handwork	23	301	283	18
Dramatics	143	181	162	19
Play	219	105	63	42
Giving money	212	112	64	48
Service projects	198	126	89	37

The surveyor found that a considerable number of schools were utilizing the activity idea in their methods of teaching. For the most part, however, the activity was viewed as an additional means of making clear or vivid the idea of the lesson. Handwork-expression in the form of coloring pictures or verses of scripture or filling note-books was very common. In several schools pupils sawed out the ark or the Christmas star with jig-saws as expressional activity. This activity was motivated by no other desire than to do something, or be busy in some cases. In a few there was found the presence of a real Christian motive. One class was planning and preparing to construct a doll's house for the kindergarten class within their own school. In another group little girls were sewing doll's clothes for other children at Christmas time. In the case of the construction of the doll's house the

teaching process was centered about the activity itself rather than being regarded as an added affair more or less related to some previously chosen topic. The making of the doll's house *was* the lesson; it determined the discussion and the activity which engaged the sessions of the class.

C. Comparison with public school methods. One who is familiar with the methods now being used in our best public schools is aware that some described above are now obsolete from the standpoint of educational theory. When the principles and methods of teaching in general are applied to the field of religious education and proper adaptations are made to fit that field we find that many week-day schools are far behind as to the best methods. The evaluation of these schools from this angle is summed up in the following paragraphs:

1. *From the standpoint of activity.* There is little worthwhile activity at the center of the teaching process in the week-day schools. The pupils rarely reveal any immediate interest in the work itself. Some derived interest is usually appealed to, such as an excuse from public school, pleasing of parents and pastors, rivalry, self-esteem, and the like. The thing being done is not an enterprise which the pupil has purposed for himself. Nor is there any indication that in the vast majority of cases the pupil is to any degree directing the activity or even entering whole-heartedly into it at the teacher's suggestion. For the most part activity is lacking. About all that one sees in the class-room is passivity while the teacher draws out or explains the idea. Little group-feeling or democratic coöperation in common enterprises is manifest. In only rare instances is the activity motivated by a Christian purpose as above suggested.

2. *From the standpoint of thinking.* Very little of the thought that takes place is concerned with the living problems of everyday Christianity. Most of it has to do with Moses or David or Paul. The issues of today are in the majority of schools ignored. Where they are touched upon they are but suggested as *applications* of abstract virtues. One observes little real thinking going on. Time and time again when the pupils showed signs of thinking over their present problems they were stifled by the teacher anxious to go on with the lesson. The pupils often wanted to grow but the teacher's plan stood in the way. The experience of the home, the playground, the public school, or the Sunday school were quite isolated from the content material and the teaching process alike in the week-day school. Most of the teachers knew little of what the pupils were thinking in the work of the public school. The playground problems were absent except in vague and widespread applications. To be sure, there were some teachers who thought in terms which were familiar to their children and allowed the problems they were trying to solve have right of way over the course of study, but they were few.

3. *From the standpoint of attitudes.* These classes, as has been previously said, fail to take worship seriously as an element of religious education. It is left to Sunday or abbreviated to enable the lesson material to be covered. Rarely did the attitude striven for have any connection with the activity or thinking of the child. It was an isolated experience. Very often it was formal and consisted in the repetition of prayers with intellectual content crowding out reverence or gratitude or other feelings. This unfavorable criticism does not contradict the fact that some teachers did

conceive of worship and the development of attitudes as an integral part of their teaching process and strove to lead their children to worship naturally. The surveyor recalls a most effective prayer service in the midst of the most unfavorable surroundings, which was brought about because the teacher fused into one the service work, the discussion and the feelings aroused thereby and prayed in terms of the life situations which the boys and girls were then facing.

These criticisms may seem harsh, but they are not the views of the surveyor only. A half dozen or more of city superintendents give essentially the same criticisms in one form or another. Particularly is this true with reference to those aspects of the teaching process which are common to the public-education and religious-education fields. Self-activity, problem-project methods, democratic coöperation, and socialized recitations, such as characterize the methods of teaching in the best public-school systems, must prevail in the week-day schools, if they are to hold the respect of public-education officials as educational institutions. The general conviction among these men is that the week-day movement is superior from the educational standpoint to the Sunday school, but considerably inferior to the public school.

When it comes to a matter of the method of teaching which involves character formation the same criticism holds good. The method of ethical instruction and character building, which is now so fundamental a part of the public-school program in its purpose of Americanization, is not that of text-book study of ideas about ethical or democratic obligations, but rather an inclusive program of activities such that the social interactions with those already Americans produce the character desired. It is upon this fact, common to both the method of the week-day school and the public school, that further emphasis must be laid. Since the week-day schools have sought and obtained a share of the time of the child from the public school they must seek the best possible methods of teaching. Practically every superintendent who expressed an opinion relative to the character of the teaching process voiced this feeling. There was no thought of threatening the privileges granted the week-day schools, but the earnest hope that the methods would soon come up to the standards set by modern educational theory. One superintendent who has been an earnest advocate of the week-day schools of religion in his community stated that the teaching being done is fifty percent poorer than that of a year ago, when the schools were first established. At that time he urged the establishment of but a few schools or preferably one center, where an experiment could be made and a high quality of teaching done. In his opinion the movement there has been too hasty and on too large a scale and the result has been very unsatisfactory. A similar complaint was made by two other superintendents.

SECTION XIII. SIGNIFICANT TENDENCIES

The aim of this brief section is to point out several significant tendencies which should be taken into account in making an evaluation of the present status of the week-day movement. Some of these have been previously discussed from various angles, but are set forth here for the sake of clarity.

A. The experimental attitude. A frequent explanation of a number of promoters of schools with reference to the number of grades taught was given by saying that the school was an experiment and they wanted

to begin on a modest scale. This attitude is further emphasized in the matter of curriculum. Eclectic courses are frequently found even within any single denomination, which bodes well for future prospects along this line. The general attitude toward the survey has been that of seeking ways and means rather than endeavoring to propagate pet schemes. This attitude is particularly true in the case of those who are actually doing the teaching.

B. Changes in organization. Two places have made sweeping changes in the case of the organization of schools. There is reason to believe that other places may do likewise before the movement is very much older. In one case the pure community type of organization has been displaced by a type which brings the system in closer touch with the churches. In the other, single schools united to form a more efficient and less sectarian system. With the variety of governments and types of organization now existing we may expect, as time goes on, that further adaptations will be made to strengthen the work from many viewpoints.

C. Loss of interest. It is an interesting fact that in a few communities where the stimulus for the founding schools has been the foresight of a pastor and where the type founded has been that of individual schools or denominational-coöperating schools there is a tendency to lose interest. The removal of the pastor, the natural decline of the original enthusiasm, together with failure to adopt any new methods, have resulted in some loss of interest. This is not widespread, but is worth noting.

D. Rivalry for control of the movement. From several sections of the report it will be noted that the movement for week-day schools lacks central direction and control. The many agencies concerned in the establishment of schools, together with the several types of organization with reference to relations to local churches or to public schools, have brought about a spirit of competition in the further direction of the movement. From some standpoints this is an advantage. From others it is likely to prove disastrous. Individuals, church leaders, disciples of various religious-educational theories, conservative and liberal theologians, local public-school men, and the like, have in some cases sought strenuously to frame the policies for guiding this new type of school. The motives are of a more or less desirable character.

E. Attitude of public-school officials. The nature of this attitude has already been discussed in previous sections of the report. So far it has been a matter of individual attitude determined by local conditions. There seems to be a feeling, however, that some more clear-cut policy should be worked out. Few of the public-school men are satisfied with matters as they stand, but, because they are not opposed to the movement for religious education, they say little that could be classed as complaint. Out of fairness to the child's total educational program there should be a close coöperation as to time schedules, methods of teaching and ultimate aims. Adjustments in local situations will not settle this fundamental problem.

F. Opportunity for guidance. The above suggestions are sufficient to indicate the fact that the movement needs guidance. That is, it needs help and friendly suggestion rather than control. The very diversity of organization, teaching methods and other features, coupled with the experimental attitude, will result in solutions of the general problems of religious education which have heretofore been extremely difficult. Traditional ways have very often been disregarded in this new institution and new

methods will undoubtedly follow. All that is needed, then, is wise and impartial study on the part of friends and not partisans. In view of this condition the recommendations in the following sections are made.

SECTION XIV. RECOMMENDATIONS

In the light of the information contained in the foregoing report the surveyor recommends the following:

A. CENTRALIZED GUIDANCE. The creation or utilization of some central agency which shall study the problems of the week-day movement and democratically assist it to develop. Such an agency should not be regarded as exercising control, but rather as a clearing house for ideas and experiments made in the several schools and systems. Such an agency should be disinterested, representative of all interests, have the experimental attitude, maintain a professional standard in matters of religious education and hold the confidence of those who are authorities in the field of public education.

B. EXPERIMENTATION. An avowedly experimental attitude should be maintained with reference to many phases of the movement for some time to come. Matters of curricula material, types of organization, and methods of teaching in particular need careful scientific study before standardized types of work are recommended. Certain schools should be chosen as distinctly experimental centers where, under controlled conditions, these matters and others can be carefully and minutely studied. The existing schools, while possessed of the open-minded attitude, are hampered in a number of ways. Some encouragement and direction should be given and, if necessary, financial aid granted.

C. CORRELATION WITH OTHER RELIGIOUS EDUCATIONAL AGENCIES. An endeavor should be made in some way to secure a correlation of the new agencies now seeking to give religious direction to the life of the child. Aspects of this problem are suggested in the body of the report. It would seem that the time has come to unify the child's religious life and cease dividing his interests. Certain definite steps should be taken to secure this end. The various agencies interested should be brought together and correlation begun.

D. CORRELATION WITH THE PROGRAM OF THE PUBLIC SCHOOL. In view of the present problems which are suggested above by reason of the nearness of this movement to the work of the public-school system, there should be some steps taken to confer with proper organizations and individuals in the field of public education to bring about a satisfactory agreement as to the relations desirable between the two aspects of the child's educational program. Such an agreement should preserve the unity of the child's experience as far as is humanly possible.

APPENDIX
DESCRIPTIONS OF INDIVIDUAL SCHOOLS AND SYSTEMS

The following are brief descriptions of a number of schools and systems of schools visited by the surveyor. They are given with the aim of setting forth the work and problems of individual schools which could not be done in the body of the report.

SYSTEM NO. 2
SOUTH EVANSTON, ILLINOIS

1. *Schools.* Although these schools have been in existence since the

spring of 1920, a number of changes have taken place which necessitates an historical statement. The system began as a pure community affair governed by a Board of interested folks apart from any control or direction by the churches. The classes were held in 12 public-school buildings before the schools opened in the mornings. Public-school time was sought but refused partly on the ground of a curriculum inadequate from the public educational viewpoint. Thirty-two teachers, mostly public-school workers, did the teaching. Early in its development financial troubles forced a reorganization to secure funds to maintain the work. By the next Spring the churches were governing the schools and paying the bills through a church council of religious education. When the work for the fall of 1921 was planned it was decided to operate only three schools in a portion of the community and to ask for public-school time from the school district in which they were located. By this time a more thorough curriculum had been worked out, and time was granted. It is in this district that schools are at present in operation. The members of the executive board (chosen from the church council) living in the remaining portion of the community (a suburban residence city) feel the time is not yet ripe to undertake the establishment of schools there. The schools included in this report are those three operated as above indicated.

2. *Government.* Church Council of Religious Education with an Executive Board and paid supervisor.

3. *Financial Support.* The budget this year is $3,850 for a period of 32 weeks. This pays the director for one-third of his time and the single teacher employed for full time, in addition to caring for other expenses. The cost of the school per pupil is $11.32.

4. *Relations to Public Schools.* The public school grants the use of school time for those pupils whose parents request it, but assumes no responsibility for the conduct or work of the pupils after they have been excused. The religious-work classes have been visited by the public-school authorities and the teaching is considered by them to be good. This visiting was not official for the reason above stated. Several public-school officials feel that the movement as a whole in this community was too hasty and that exaggerated ideas were gained by people of its character. The result has been to develop caution on the part of these officials and others who might be interested. The movement at the present time is progressing steadily.

5. *Officers and Teachers.* The director and teacher above referred to are paid salaries of $1,200 and $1,282.50 per year, respectively. The director has had high-school experience and has taken graduate work in religious education at a leading university. The teacher has had no public-school experience, but has been a director in a local church. She is a college graduate and has studied religious education.

6. *Class-rooms and Equipment.* The class-rooms are in churches, but are above the average. One in which the surveyor observed several classes was very light and attractive. The rooms are equipped with chairs and long folding tables and other necessary materials for school work.

7. *Enrollment and Attendance.* The present enrollment is 324, with boys almost equal in number to girls. The percentage of children in some Sunday school is 91. The attendance percentage the past Fall session was 90. Most of the pupils are from better-class homes, of which the commu-

nity is largely made up. One of the great problems involved in this and similar communities is that of securing sufficient time for such work as this in the face of an extremely overcrowded schedule. Thus it is that attendance is hard to secure no matter how attractive and interesting the work may be made. Grades 4-8 are taught, grade 4 meeting once a week and the remaining grades twice. The class periods are 40 minutes in length.

8. *Course of Study.* The Abingdon Week-Day Series is used in all the classes.

9. *Activity.* Considerable attention is paid to worship and the development of worshipful attitudes. The worship is often fused with the lesson and not separated. There is little handwork except written note-book work. Giving of money and some dramatization are provided.

10. *Method of Teaching.* A brief description of two of the classes observed is given as illustrative of the kind of teaching being done.

In the first class (5-B) the teacher began by asking the class to come to order and saying that at the close of the hour she had an announcement to make regarding the class party. Two songs were then sung, "O Master Workman of the Race" and "I Need Thee Every Hour." The singing was done reverently and with feeling. "Now we are going to look up references on prayer," said the teacher, "and find out its meaning." Then each reference given by the teacher was read and its meaning discussed. "What does this teach us about prayer?" "Is a forced prayer acceptable to God?" "I think it is." Some of the boys at this point disagreed when given an opportunity to express themselves. The teacher rejoined, "Don't think so just because I think so." She then suggested they think the matter over and give their opinion next time. Throughout the discussion on prayer there was exhibited considerable rivalry among the boys, not so much in finding passages as in explaining meanings. Following this came a period of silent study of the next lesson. The pupils appeared to apply themselves attentively. After this the teacher announced the postponement of the party and the pupils were dismissed, marching out of the room to the tune of "On Wisconsin." They had requested previously that the dismissal take place this way. One pupil was asked after class to make a prayer at the next session and gave his consent.

A second class of fifth-grade boys and girls who had just come from their recess period in the afternoon were inclined to be noisy. The teacher suggested that they be reverent. Two songs opened the session, "Jesus Calls Us" and "I Would Be True." Then silent prayer, a prayer by the teacher, and the Lord's Prayer all together. They were then asked to read the story of Joseph through silently. Following this the teacher told the story of "Moc's Coals of Fire," asking, when finished, that the pupils tell how it was like the Joseph story. Next the boys and girls were asked to tell how they had returned good for evil or evil for evil. Some of the boys took advantage to boast a bit of evil; the majority appeared to be sincere. Two of the boys were sent back to the public school for bad behavior. At the conclusion of the period the teacher suggested that they tell the next week how they had returned good for evil.

Throughout these and other classes observed the teacher provided for pupils participating in the lesson and kept up the interest. One noted, however, that the pupils were of the kind who were well-trained in behavior in home and public school. However, she did not permit the fact that this was

a class in religious education to become an excuse for lowering their accustomed standards, as was the case with many classes observed. Frequently the pupils were given opportunities to make choices. The honor system prevailed in an examination given one class. The teacher's ideals of teaching were somewhat restricted by what was expected of her in the way of covering ground in the texts. With more freedom from traditional methods she no doubt would have introduced other aspects of the approach to character building.

11. *Standing in the Community.* The rather unfortunate experience with the beginning of the week-day movement in this community has led to caution and, it might seem, some hesitation in regard to advancement. Most of the churches have coöperated from the beginning. One denomination which maintains its own schools in other communities has joined the others in the common course of study used here. The justification is that there is enough in common to furnish material for a united school. One pastor, when approached regarding the re-establishment of schools in that portion of the community now without them, said that the teaching must be modern to succeed. One official thought the quality of the work not much above that of the Sunday school. There is no one, however, in spite of such views, who is not in favor of these schools. They want a high-class piece of work. This attitude is not surprising since in this community some very fine things are being done in the public-school line. The backers of the schools think of the work done as an experiment and, admitting their mistakes, are moving ahead cautiously. The outlook under these conditions is favorable.

SYSTEM NO. 3
GARY, INDIANA

1. *Schools.* The nine schools included in this system are organized with reference to the location of the public-school buildings in the community. The system was organized in the Fall of 1917. The community is a fair-sized industrial city with many nationalities represented in its population.*

2. *Government.* A community board composed of the Sunday-school superintendent and two lay members of each coöperating church. This board gives the direction of the schools into the hands of a Superintendent of Religious Education.

3. *Financial Support.* The expenses of the schools were about $15,000 last year, or $5.00 per pupil. The money was raised by local churches, by subscriptions, and by some outside denominational help. Most of the money goes for teachers' salaries. Texts and office expense are also large items of expenditure. The present year is a difficult one financially, due to the fact that many of those paying small subscriptions are out of work.

4. *Relations to Public Schools.* The pupils are excused from their free play period (high-school students from auditorium) to attend these classes. The parents sign cards to obtain the excuse. The playground teachers check up as to attendance to prevent truancy. It was at the suggestion of the city superintendent of schools that the churches began week-day work in religious education. He has been cordial to the movement. The public-school teachers utilize the material gained in the school of religion as the basis of theme work in the public school. Since the public-school

*Individual churches began work late in 1913.

program is long (including free play and auditorium periods) the child's day is well taken care of. Since the time for religious instruction is taken from play time there is something of a feeling that the pupil's schedule of school activity is crowded and that religious instruction thus given encroaches upon time that belongs to the child. The public school superintendent holds that it is the function of the public school to fill the child's time with wisely directed activity and, since these are mostly children for whom little activity of a directed nature is furnished, it devolves upon the school to furnish it. No credit is given for the work done in the week-day school of religion.

5. *Officers and Teachers.* This system employs six full time teachers one on part time, a secretary and a superintendent of religious education. The salary basis is $1,000 a year for the beginning teacher and there is a raise of ten dollars per month for each succeeding year. The highest-paid teacher is teaching her fifth year and receives $1,360 a year. All the teachers have had college or normal-school training or the equivalent. All have had teaching experience in the public schools.

6. *Class-rooms and Equipment.* Of the nine buildings used five are churches, one a settlement house, one a school building, one a store and one a building erected specially for the classes in religious education. The rooms for the most part have the surroundings and equipment of the good Sunday school. The special building has the equipment of the public school. The lighting is unusually good in all the buildings, no artificial light being required. While these class-rooms seem quite well suited to the purposes of instruction, they lack the surroundings so helpful to securing worshipful attitudes.

7. *Enrollment and Attendance.* The systems provide for instruction for grades 1-8 and a high-school class. Two grades meet together to form a class. Most of the classes meet twice a week for fifty minutes, giving each pupil approximately an hour and three-quarters of religious instruction a week. The enrollment this year has been 3,220, with a few more girls than boys. About fifteen hundred of these children attend some Sunday school. The percentage of attendance is 82. Two conditions, financial depression—causing poor families to withdraw children because they will not send children when they cannot contribute—and the organization of other church schools—to care for children formerly attending this one—have lowered the enrollment from a figure of 3,700 a year ago. The pupils represent forty different nationalities and twenty-five different religious creeds.

8. *Course of Study.* The Gary Leaflets are used in the grades. The high-school classes have used texts by Fosdick, Hunting, Lewis and Smyth.

9. *Activity.* Worship, handwork, dramatics, play, giving money and service projects are all included in the pupil's activities, in addition to text-book study and recitation. The service activities are determined by the story in the text in some cases and in others by local needs or mission work.

10. *Method of Teaching.* The character of the teaching is shown by the following brief description of three classes visited. The first class (4-A) was taught in a small frame building, "the shack," in which the teacher took care of the fire. The class period began with a song from memory, "Faith of Our Fathers," followed by "Holy, Holy, Holy." A prayer by the teacher, was followed by the Lord's prayer, in which all joined, with a fair degree of reverence. A study of Psalm 91 from the Bible and a memory test of the amount learned came next. The Joseph story was reviewed by questioning on

the part of the teacher. Note-book work, consisting of the writing of the story thus reviewed and a continuation of the story by the teacher, concluded the period. The children repeated together the Mizpah benediction and were dismissed. The children seemed interested in the story. The map was used to locate the places mentioned. In the case of the note-book work the teacher gave personal direction to the pupils.

A second class of first-grade boys and girls met in a church basement. The class opened with a brief period of worship. The children repeated "Father, We Thank Thee"; sang "Holy, Holy, Holy"; "Jesus Loves Me"; "Away in a Manger," and then there was a "spell down" in recalling memory verses. This review was followed by having the children tell briefly stories they had had. The stories were followed by a quiet and impressive prayer after which hand-work (making sail-boat of yellow paper) concluded the period. The teacher's contacts with the pupils were unusually good. Sympathy and kindliness were noticeable. The children chose two of the hymns used. Twice children were dealt with for telling during the spell-down. First the warning was, "It isn't fair to tell." The next time, "Did you think of that all by yourself?" The answer, "No," caused the teacher to say, "This little girl will have to sit down." A stuttering girl received very careful attention. The story-telling was impressive and before the class was over the teacher made the suggestion, "Tell mother this story just before you go to bed." In the hand-work the aim was to "remember the story" as the work was done. The story was Jesus' stilling the storm. While the handwork was going on some trouble arose and the teacher suggested, "Christian boys and girls are always kind to one another." The teacher is behind on the course, but thinks that the individual problems are important enough to be dealt with as they arise. The above instances reveal somewhat the teacher's evaluation of lesson material as compared with problems faced by the pupils. The former was rather a medium through which the latter were treated.

A third class of eighth-grade children met in the specially erected building. The songs, "Dare to Be Brave," and "From Greenland's Icy Mountain" began the period. A prayer by the teacher and the Lord's Prayer followed. The teacher then led in a discussion of the early church leaders and their work by asking questions and drawing out facts. Paul's life was then introduced. Comparison of King Saul and Paul, ending with a reading of a text to sum up Paul's life (II Timothy, 2:15) concluded the lesson. The teacher's manner was very pleasing. Democratic discussion and description of places made the subject interesting for the pupils. Opportunity for discrimination was afforded by the comparison of King Saul and Paul. There was no reference to activity aside from this discussion of a lesson-topic.

11. *Standing in the Community.* These schools have the support of the churches which they represent and have maintained a stable organization since their establishment. The most important aspect of community standing is the attitude toward the week-day schools on the part of the superintendent of public schools. As above stated, he suggested the establishment of religious instruction during the week-day and has taken a friendly and coöperative attitude toward the movement. It was his hope, however, when making the original suggestion, that something other than formal instruction should be the basis. The method of developing character in the public schools under his direction is the indirect rather than the direct. The entire

activity program of the public schools is aimed at the development of a certain type of character, namely, that which should be possessed by the good American citizen. The effort to attain this end is not limited to a course in English and another in the ethics of democracy, but is back of *every* activity maintained by that public school system for both children and adults. It is this directed activity, in which the new American mingles in work and play and study with Americans of longer standing, which produces the type of character desired. This superintendent had and still has in mind a program of activity for the churches in and through which they may develop the character of those under their care. It was to give opportunity for this activity that the release of the children from public-school oversight was suggested. For example, the churches might organize the talented young people with musical ability (the public school maintains three bands for them) into church orchestras with the motive of serving their fellow worshippers. Organized activity was to be the key to character building with the ideal character that of the Christian. From this angle the direct instruction method is in considerable contrast to that in practice in this public school system and in most of the others visited. This attitude on the part of this particular superintendent is reflected in the opinions of most of those interviewed.

COOPERATING GROUP NO. 7

VAN WERT, OHIO

1. *Schools.* Ten coöperating churches maintain four schools. The town is of the small city type, although situated in a rural community. The work has been in operation since September, 1918.

2. *Government.* The work originated with the ministerial association and was placed under the control of a committee representing the churches called the Board of Religious Education.

3. *Financial Support.* The annual cost of operation is a little over two thousand dollars, most of which goes to pay the teachers. The cost per pupil is $2.50. Each church assumes a share of the support in proportion to its financial strength.

4. *Relations to Public Schools.* No school credits are given, but time from study and recitations is granted. In three out of the four schools the public-school buildings and equipment are loaned to the week-day school of religion. The spirit of coöperation is exceptionally fine on the part of the public-school authorities. Aside from legal separation, the work is carried on much as though the teacher of religion were one of the public-school corps.

5. *Officers and Teachers.* One full-time teacher is employed at a salary of $1,500 a year and one helper at sixteen dollars a month to give three hours a week. Both have had public-school teaching experience and the full-time teacher has spent several years in preparation at higher schools.

6. *Class-rooms and Equipment.* The public school-rooms have the usual equipment; the church used in one center has tables and chairs. The lighting is not very good in the latter. Reference works are not used. The teacher has her own professional library.

7. *Enrollment and Attendance.* Each class meets for thirty minutes twice a week. Various times during the day are used for the different classes. The percentage of attendance has been 93 the past Fall; the pro-

portion in some Sunday school is 91 per cent. The total number enrolled the present year is 915, with a few more girls than boys. Grades 1-6 are taught; each pupil receives one hour of religious instruction a week.

8. *Course of Study.* The plan provided for in the Gary Leaflets is closely followed.

9. *Activity.* Coloring pictures and verses or writing down points in note-books comprises most of the expression. There is provision for brief periods of worship during the lesson period. Giving is left to the Sunday schools as is the service activity also. Occasionally there is dramatization.

10. *Method of Teaching.* The surveyor observed five classes. A summary of activity in one of these is typical of the others. The class marched over in orderly fashion from the public school to the church. The attendance total was taken and the half-hour began with a review of texts previously learned. A review also of a lesson on the Pharisee and Publican, which the class (First Grade) had dramatized at a previous session, followed. The 95th Psalm was repeated, followed by a song, "Father, We Thank Thee," and then. "Praise Him." The teacher then led in a brief missionary discussion, taught a missionary song, and reviewed an earlier missionary story, drawing the children out by questions. The text, which developed out of the story, "God loveth a cheerful giver," was then colored, along with a picture of a little Chinese girl. The pupils stood while doing the coloring (about ten minutes). The children seemed interested in the lesson. A contact was made by calling on a girl whose relatives were missionaries to start the discussion. The pupil participation was good, in spite of the presence of 27 in the class. The memory work had evidently been drilled upon thoroughly. The worship was quite reverential.

The teacher makes use of public-school contacts as far as possible and tries to correlate the experience which the child has had there with his religious life. The aim of the teaching process is to impress the story and to strengthen the impression made intellectually by the handwork above described and by worship. Suggestions as to how "we may be Christians" were frequently made. One got the impression that this teacher covered much ground in the half-hour alloted to each class. No attempt was made to correlate the lesson with those of the Sunday school, except in incidental ways.

11. *Standing in the Community.* The community is proud of its week-day schools and heartily endorses them. The public-school officials, pastors and business men coöperate. The success of the work is ascribed by most of those interested to the ability of the teacher. The work seems well organized and promises to be permanent.

SYSTEM NO. 24

TOLEDO, OHIO

1. *Schools.* This system consists of 24 schools now in their sixth year. Located in a large city. Started as a community enterprise; now under control of city church federation.

2. *Government.* Committee representing Inter-Church Federation. Paid part-time superintendent is employed to administer and supervise.

3. *Financial Support.* The cost of the schools is $5,000.00, which is raised by subscriptions. Most of this amount goes to pay the teachers.

4. *Relations to Public Schools.* Children excused from classes and study time to take this work. Credit granted for High-school work done. Supervision by public-school authorities is slight. There has been some difficulty in coöperation, but good relations are now established.

5. *Officers and Teachers.* The paid superintendent (part time) is a trained high-school teacher, head of a department; has a central office for administration purposes and spends some time in visiting the schools. Fifty-one teachers, six of whom are pastors, teach the classes. The rate of pay is $1.25 per hour. Most of them have had public-school experience.

6. *Class-rooms and Equipment.* Twenty-five churches, three parish houses and one hall are used. Most of the class-rooms need artificial light. Only a few have tables; practically all have maps. A few of the churches have excellent equipment; in others it is not so good.

7. *Enrolment and Attendance.* Two thousand five hundred and thirty-one pupils, 22 of whom are High-school students, are enrolled. Grades 3-6 are taught, classes meeting in the afternoon for one hour a week. Each grade meets as a separate class. There are two High-school classes. A little less than half of the pupils are in some Sunday school. The percentage of attendance is 93. The children come from homes of various social classes.

8. *Course of Study.* This system uses a course which has been prepared by its own workers. The aim is to teach the Bible stories and bring out the truth of each story without emphasizing any particular interpretation. Very little attention is paid to worship as a part of the curriculum in most of the schools.

9. *Activity.* Some handwork, worship in a few schools, some dramatics and play includes the large part of the activity. No service projects or giving of money is provided for. The general view is that these things are to be left for the Sunday schools.

10. *Method of Teaching.* The surveyor visited two classes taught by two different teachers. The program in the first consisted of a Bible drill on Old Testament and New Testament books, the repetition of two psalms, and the Christmas story told by the teacher. There was no opportunity for discussion, the main idea being to get the story across to the children. The second class program consisted of a prayer by the teacher and a story followed by a brief closing prayer. There was no discussion of the story by the pupils, although many were anxious to make contributions from their experience. The teaching process is viewed by most of the workers as being centered about information imparting. Those responsible for the course hold the view that knowledge of the Bible stories is the fundamental of religious education. Hence the prominence given to story telling and explanation. The teachers observed were good story tellers and the children appeared to be interested. There was little provision, however, for the story's carrying over into life unless some of them happened to stumble upon a similar situation after leaving the class. Present life problems were but incidentally mentioned.

11. *Standing in the Community.* The schools have the backing of the large majority of the churches. Two churches hold denominational schools in the same city. The plan seems to have become fixed in the minds of the people. The public-school authorities, officially, have granted time and credit in the High Schools, but have no close relation to the schools.

Unofficially they are friendly. In a few cases at first individual teachers made objections but later on came to exhibit a spirit of close coöperation. A fine spirit of coöperation between the workers in the schools representing various churches is prevalent and the city takes for granted the value of the work being done and promises to continue it. There seems to be an idea, however, that the place of the week-day movement is that of a third organization standing between the church and the public school and separate from both. What the result would be in the case of any issue arising remains to be seen. Thus far matters have gone on smoothly.

SYSTEM NO. 93

PROTESTANT TEACHERS ASSOCIATION, NEW YORK

1. *Schools.* In this system there are thirteen schools, the first of which began in January, 1917. They are situated in various sections of a large city.

2. *Government.* While the government of these schools rests in the hands of an organization of public-school teachers there is coöperation and assistance on the part of the churches in which the several schools are held. The specific direction of the work is given over to an educational director who devotes full time to the work.

3. *Financial Support.* Membership dues in the organization are the means of revenue. The chief workers and educational director are paid, which accounts for the expenditure of the greater part of the $4,000 annual budget. The churches in which the schools are held provide for lighting, heating and the like.

4. *Relations to Public Schools.* There is no direct relationship with the public school, the classes meeting outside of school hours. Since public-school teachers are teachers in these schools also there is an indirect connection but in a very limited sense and not official.

5. *Officers and Teachers.* The educational director and all the principals and important assistants in all the schools are trained public-schools teachers. The salaries paid are usually three dollars for a weekly session of two hours.

6. *Class-rooms and Equipment.* The Sunday school rooms in churches, some good and some bad as to lighting, seating, and educational facilities, are used for the week-day schools. For the most part they are not as well equipped as other schools of the system type. The equipment is that of the average Sunday school rather than of the public school.

7. *Enrollment and Attendance.* The classes meet once a week after school for a session of an hour and a half or two hours. The grouping is by departments, Primary, Junior and Intermediate. The total enrolment in seven reporting schools of the system for the present year is 263, which is considerably less than a year ago. Most of them are attendants at the Sunday school of the church in whose building the classes meet.

8. *Courses of Study.* These schools use Colson's First Primary Book in Religion for the Primary children and Chamberlin's Introduction to the Bible for the Juniors and Intermediates. Other items, however, have been added to the common program of activity which the schools provide, thus widening the curriculum considerably.

9. *Activity.* The activity provided is varied including worship for a half-hour, a lesson half-hour or more, followed by handwork for the

younger children and in some cases athletics for the older ones. Dramatization, giving money and service projects are also included. Each school selects concrete cases of need and centers its giving and service about them. Much of the lesson and the thought of the worship period takes into account the service idea.

10. *Method of Teaching.* A number of classes in these schools were visited by the surveyor. Since the work is viewed as including much aside from class work a typical after-school session is sketched. About thirty children, half of them tardy, were present during this session. The period began with worship. "Holy, Holy, Holy," and "We Three Kings of Orient Are," were sung. The latter, a new song, was explained by the leader, repeated by the children, and then all sang. Next followed sentence prayers in which six children took part, the leader closing with a simple and natural prayer in terms of the children's experience. Flag drills with the American and Christian flags, each followed by a song appropriately chosen, were the next part of the program. An offering for the purpose of buying milk for babies concluded the worship portion of the session. The teacher then told the story of Moses' Leading the Children of Israel. The emphasis was placed upon the plagues and miracles of Moses in the wilderness. The pupils were encouraged by questions to contribute their experience to the lesson. The Passover was discussed in the same way. A third portion of the session was given to memorizing the Christmas story by having it read over several times. The final part of the meeting was the division into smaller groups for handwork, athletics, etc.

The teacher in this particular case, as in several others observed in these schools, sought for pupil participation, emphasized the story method, and included service projects as part of the teaching process. The limited class-room space and inadequate equipment made for confusion in several schools. Since no examinations are given there is little attention paid to preparation by the pupils. In fact, no preparation is expected; the children are to get what they care to or are stimulated to get by present interest.

11. *Standing in the Community.* The community at large pays little attention to these schools. The churches in which they are located realize their value and are glad of their assistance as agencies to take care of the boys and girls. They are viewed rather as one of the many phases of a busy city church life and are not considered as important as in other communities. Just what they shall be in the future depends, it seems, upon the churches. Unless they are taken more seriously and incorporated into a unified church program they can never get much further than they are at present.

SCHOOLS NOS. 97-102

BATAVIA, ILLINOIS

1. *Schools.* This report includes six schools out of thirteen which are operated in a small city surrounded by rich farming territory. Each church operates its own school but there is the loose coöperation for general purposes such as characterizes the type II school. The schools were begun in September, 1919.

2. *Government.* Each church governs its own school. The pastors of the city with the public-school officials form an advisory body.

3. *Financial Support.* Of the six churches sending in reports four

report the cost of their schools as $50.00, $100.00, $102.00, and $140.00. The cost per pupil ranges from $1.00 to $3.00. The money is raised by each local church as an item of the church budget. Most of the money is spent for assistant teachers or for supplies. The pastors usually teach and this reduces the expense.

4. *Relations to Public Schools.* The pupils are excused from classes one hour each Thursday. An account is kept of attendance to prevent truancy. The time used is taken from study time. The pupils remaining in the public school are given other work. The number is very few. The public-school officials stand ready to care for matters of discipline if misconduct is reported. Their interest in the schools is most hearty.

5. *Officers and Teachers.* The pastors are the principals and do part of the teaching. Volunteer and paid helpers add to the teaching force. Of the six pastor-supervisors five have had seminary training, three college training and one normal-school training. The schools reporting (6) use a total of 19 teachers, 3 of whom are paid for part time. Four have had college training (three are pastors), five normal school training and five have had high school training only. Six have taught in a grade or high school, one in college. The teaching hours per week vary from 4-9 in the several churches according to the number of classes formed and teachers used.

6. *Class-rooms and Equipment.* The equipment is that of the average church.

7. *Enrollment and Attendance.* The schools teach eight grades each (one a kindergarten in addition). Two grades meet together to form a class. The periods are an hour and a quarter in length. The total enrollment in the six reporting schools is 471, about the same as a year ago. Almost all of the children in three of the schools reporting on the fact are in some Sunday school. Only one school reports on the percentage of attendance, giving 92.

8. *Course of Study.* The courses vary greatly, several of the schools using mixed or eclectic courses. The courses are selected with preference for material suited to the particular denomination.

9. *Activity.* One school has no activity aside from catechetical instruction. Others have handwork and note-book work. Most of them report worship. Two provide for giving money. Only one undertakes service projects.

10. *Method of Teaching.* In five of these schools classes were visited. Two were doing catechetical work. One other was following the course in the Gary Leaflets. The emphasis was placed upon story-telling, note-book work and coloring, and memorizing. A fourth school was being taught by the pastor using the Scribner texts. The method was that of lecture-discussion, followed by the pupils' filling in note-books. A fifth school had one class at work on the project of making a harmony of the gospels in note-book form. In the last two schools the methods used suggested an attempt to develop the socialized recitation and secure project motivation. The viewpoint of both pastors when interviewed was in accordance with this aim.

11. *Standing in the Community.* Practically the entire church element of the community is quite in favor of the plan. There are signs of difficulty, however, which may mean changes or lack of interest in the future. The pastor largely responsible for the initiation of the plan has left. Another pastor doing good work in his own school has resigned. A

third is discouraged with the work being done in his own school. From the standpoint of the public-school authorities the work is not approaching the standard of that done in the public school. While an earnest supporter of the movement the superintendent feels that advances ought to be made in methods of teaching and modern educational theory should be utilized.

SCHOOL NO. 131

PRESBYTERIAN CHURCH, TONAWANDA, NEW YORK

1. *School.* Began in September, 1921. Is situated in a town of ten thousand having an industrial population and is the only week-day school of religion.

2. *Government.* The governing body of the local church conducts the school.

3. *Financial Support.* The cost of running the school is about two thousand dollars a year. Sixteen hundred dollars of this amount pays for the teacher, and the money is raised as a part of the church budget.

4. *Relations to Public Schools.* At the request of the parents of the children they are excused to attend the school of religion. They are excused individually and miss work in reading, history, physical culture, and study periods (that is, one hour a week for each pupil). No record of attendance or conduct is kept by the public-school authorities.

5. *Officers and Teachers.* The teacher who gives her entire time to this school is a college graduate and holds a master's degree in religious education from a school of high standing. She expects to make this field her life work. She teaches one class each day of the week. She is paid $160 a month for ten months and has had four year's experience teaching in the public schools.

6. *Class-rooms and Equipment.* The school is held in a room in the church about twenty by forty feet in size. There is need of artificial light on cloudy days. Chairs, tables, blackboards, maps, piano and book-cases comprise the equipment. There is no library, but the teacher and the pastor loan their books very freely; in fact it is a definite plan on their part to do so.

7. *Enrollment and Attendance.* The classes meet at three o'clock for one hour. All the pupils are members of some Sunday school. Grades two and three meet as one class. Grades four to seven meet as separate classes. The enrollment began with one hundred and at the end of seven weeks had reached a hundred and ten. The percentage of attendance is about ninety. The girls slightly out-number the boys. Each pupil thus receives one hour of instruction per week.

8. *Course of Study.* The text book used is the Bible. The teacher has outlined her own courses as follows: Grades 2 and 3, Stories from the Life of Jesus; Grade 4, Early Heroes; Grade 5, Later Heroes; Grade 6, Life of Jesus; Grade 7, Life of Jesus. The studying, aside from that done in the Bible, is largely from reference works such as a Bible dictionary, various well-known texts on the life of Jesus, Kent's Historical Bible and the like. The teacher herself uses additional sources such as the Abingdon, University of Chicago and Scribner texts, RELIGIOUS EDUCATION, The Church School and Teachers' College Record.

9. *Activity.* The curriculum is viewed as more than text-book material and includes worship, some handwork, dramatics, play and a variety

of service projects. Among the latter the following have been undertaken the past semester: acting as messengers for the Red Cross, janitor service in arranging the rooms, carrying books and magazines to hospitals, promotion of a "Go-to-Church Sunday," making clothes for baby and toys for a hospital, preparing Christmas baskets for families in the neighborhood, giving money at Christmas for various needs, giving entertainments for other grades of the school and conducting a service of worship at a penal institution (this latter was objected to by some of the parents). In all this there was a very definite attempt at correlation. These enterprises are the basis of discussion at the lesson hour along with the Bible stories. The worship theme and attitude centers around the activity in which the pupils are then engaging. An attempt is being made to bring in some correlation with the work of the Sunday school, but this is so far done largely through worship, since the week-day teacher conducts the worship on Sunday. Calling in the homes, conducting a teacher training class, and a parents' discussion group further this unifying of the educational aim.

10. *Method of Teaching.* The nature of the teaching process is in part apparent from the above. It is further revealed by a brief description of what went on in one of the classes.

The class visited was the smallest in enrollment and attendance of any held during the week. Due to the fact that practice for a Christmas pageant was scheduled to follow the class the period was cut to one-half hour. The class opened with a discussion as to whether food or clothing should be given to the family which they proposed to help. The issue was finally settled by deciding to give food and the various articles were then apportioned among the pupils. When this discussion was over the teacher spoke briefly of the fact that, since it was the afternoon for rehearsal, the coming of the other children to take part might disturb them in their lesson discussion. In fact several children had already arrived and had opened the door in search of the place of rehearsal. One little youngster was even waiting in the class-room. She called their attention to the fact that this situation was likely to prove a distraction for them in getting the best work done. Then she called for suggestions as to how they proposed to meet this situation which was already becoming apparent. One girl answered: "I will control my tongue." A boy suggested the ideal: "I will control my thoughts." These were written on the board together with the Bible reference Phil. 4:8, to which it was suggested they turn. A considerable discussion of the meaning of this passage followed.

Now the teacher took up the study of the life of Jesus at the point at which it had evidently been left the preceding hour. It was the story of Jesus healing the paralytic. As the discussion proceeded it was linked up as far as possible with Jesus' attitude with reference to self-control. What seemed more important, however, than this discussion was the parallel line of action which was going on. Time after time as they were in the midst of some point of the discussion there would come a knock at the door. Another arrival was seeking the place of rehearsal. At first these interruptions caused a break in the interest and attention of the pupils. The teacher recalled their resolutions which had been written on the board. At successive knocks she pointed to the board. Then later she only smiled as the class members would start to let their attention be drawn away for an instant and then check themselves and quickly resume. It was evident that the

pupils were actually beginning the formation of a new habit, that of self-control with reference to a disturbance from without when they wanted to concentrate. The present situation had created a problem which they, with the aid of the teacher, had set themselves to solve. The value of this habit is plain.

As the bell rang a brief summary of what had been accomplished was made by the teacher. She reminded them of what they were to bring to show their friendship for the unfortunate family and that they should continue to live up to the ideals which they had set for themselves during the hour. A prayer embodying this ideal followed and the class was dismissed. The boys began in an orderly fashion to prepare the room for a supper to be served that evening.

In later conversation with the teacher I discovered that she had faced the situation in advance and had made her plans accordingly. The disturbance which was inevitable in view of the character of the building and the season became the starting point for the teaching of the day. She had viewed her task as that of helping the children face in a Christian way the everyday problems of life and solve them with Christian standards in mind. This element had loomed larger in her mind during that brief half hour than the attempt to cover ground in the general course provided.

11. *Standing in the Community.* Although this school is fostered by a single denomination it is highly respected by the community. The fact that one-third of the pupils are from other denominations together with the willingness on the part of the public school board to excuse children shows considerable backing by those outside that particular church. More important than this, however, is the fact that the church aims "to make it a community affair at the beginning of the third year." Such an aim and such methods promise permanence. Further, the church stands ready to begin the erection of an up-to-date educational building in the near future.

LETTER OF TRANSMITTAL

Hendrix College, Conway, Arkansas,
March 2, 1922.

Dear Sirs:

Something over three months ago you entrusted me with the task of making a survey of the movement for week-day religious education. In accordance with your plans I have visited a number of representative schools and observed the work being done in them. I have also gathered, by means of prepared schedules, statistical information regarding as many schools as were disposed to cooperate.

I wish to submit to you the following report, including statistical tables and an appendix containing descriptions of a number of schools personally visited.

Respectfully,
Erwin L. Shaver, Surveyor.

To the Committee on Survey of The Religious Education Association.

A Statement from Field Workers*

I.

AIM

The aim of the Church School in both Sunday and week-day sessions is Christian nurture in a two-fold direction, (1) to care for those already within its own constituency, and (2) to reach out for those yet untouched religiously.

II.

PLACE

The Place of Religious Education in the Program of the Church: We believe that week-day religious instruction should be an integral part of the educational program of the individual Church; and that this instruction should be so correlated with Sunday instruction and the expressional activities of the individual church as to create a Church School having Sunday, Week-day and Expressional sessions.

III.

TYPES OF CHURCH WEEK-DAY SCHOOLS

TYPE I. The denominational or individual church type of Week-day school is that in which the week-day religious instruction is a part of the educational program of an individual church without co-operation with other churches.

TYPE II. The denominational community school is one in which the denomination provides the curriculum and internal administration, while the general promotion and standardization of plans and other acceptable elements are under the direction of an advisory board of religious education officially representative of the co-operating churches.

TYPE III. The Interdenominational school is one functioning under an interdenominational board of religious education officially representative of the co-operating churches. This board conducting schools selecting as a curriculum a non-denominational course.

Note: In any one community all three types of schools may exist.

IV.

We regard the Type II organization as being the one possessing the larger number of desirable features, when it is led by an advisory board as described under III.

V.

The advisory board should consist of:

(1) Members officially representing the cooperating churches.

(2) and such other representation as may be desired.

This board should be active in promoting in Week-day session standards, teacher training and such other functions as the local situation may suggest.

The foregoing have been approved by the following:

Rev. W. A. Squires, for Presbyterian Board of Publication and Sabbath School Work.

Rev. Edward W. Sargent, for Protestant Episcopal.

Rev. Thos. S. Young (chairman), for American Baptist Publication Society.

*Minutes of the First Conference of Field Workers in Church Week-day Schools for The Denominations, held in Board Room, American Baptist Publication Society, December 10, 1921.

The Aims of Week-Day Religious Education*

George H. Betts

No more pressing task confronts workers in religious education today than a definition of the aims of week-day instruction in religion. If this wide-spread movement is to be wisely guided, and if we are to be able to measure and evaluate results we must know what we are trying to do through the week-day program.

Any statement of aims, to be immediately helpful, must not be so *general* that, while indisputable perhaps, it has little or no value as a guide to procedure; it must not be so *detailed* as to fit only into particular situations and so fail of wider application.

These aims are not, of course, when found, to be the product of any person's reasoning or of any group's opinions. They are not a thing-in-themselves, but a part of the more general aim of religious education as a whole. They arise from two sources which are in the end but two aspects of one single situation: (1) the personal needs of the individual in his spiritual growth and ethical development; (2) the religious needs of society as expressed in its present institutions, activities and relationships.

From this point of view the more fundamental aims of week-day religious education will include the following:

1. *To meet the universal need and increasing demand for dynamic religion to act against the widespread immorality and deterioration of ethical standards characteristic of the present.*

The growing movement for week-day religious instruction is a confession of faith in religion through education on the part of the people and at the same time an accusation of inadequacy on the part of existing agencies for the religious training of youth.

The earlier public schools in America were essentially schools of religion, the curriculum being quite as dstinctively religious as in many of the Sunday schools of today. The early church home regularly and as a matter of course taught the child in religion. Our schools have, with the approval of practically all concerned, been secularized and are not allowed to give religious instruction. The home no longer assumes as large a responsibility for the spiritual welfare of the child as formerly. The task thus left to the church has proved too great for its wisdom or its zeal, and in a time of greatly increasing general intelligence and enlightenment our people have gradually been drifting into religious ignorance and indifference. The moral breakdown hastened but not caused by the war, and certain revelations occasioned by the war have resulted in a reaction. We are again turning to religion and

*The two longer papers on "The Aims of Week-Day Religious Education," as well as the shorter statements which follow, have been prepared at the request of The Committee on Program and constitute an advance discussion of the first topic of the Conference, on March 31st and April 1st.

coming to demand that our children be taught the Bible and the basic truths of Christianity.

2. *To give religion its rightful place in the whole scheme of the child's development and education and so insure its presence as a working principle in later life and character.*

A marked characteristic of recent religious thought is the demand that religion shall be less a matter of observance of forms and more a matter of conduct; less the intellectual acceptance of a theological creed and more the development of a true philosophy of living; less the fulfillment and expression of religious obligation and opportunity by the observance of one day each week and more the everyday practice of the Nazarene's program.

This freeing of religion from the shackles of formalism can be hastened by carrying religious instruction out into other days of the week than Sunday, and by making its concepts and its precepts a part of the child's daily thought, learning and action. What is studied, learned and applied in connection with the common run of each day's experience and problems will become so much a part of the inner structure of the life that it is quite sure to touch the springs of motive and action, and so tend to cure the gulf that so often exists between religious profession and ethical practise.

Many good people are, nevertheless, alarmed at the proposal contained in the preceding paragraph. They are scandalized at the idea of dealing with religious affairs on other days than Sunday and in any other place than the church. To them religion is too "sacred" a thing thus to make it a part of the whole program of the child's education. They fear it will "cheapen religion" to teach it on week days. A part of the problem of week-day religious education will be to convert these "Sunday Christians" to the method followed by the Christ in his teaching.

3. *To secure the time and frequency necessary for lodging the religious information, for training the religious attitudes, and for establishing the religious habits and skills required to vivify and spiritualize the ethical virtues by religious motives.*

The amount of time to be given any subject in the general plan of the child's education should be governed by two considerations: (1) The importance of the subject to the individual and society; (2) the scope or amount of material to be covered. For the present discussion we may assume that religion ranks high on both of these counts. There is no possibility on the basis of our present Sunday school practise of securing an adequate amount of time to give the child the religious instruction he requires. To devote at least six times as many hours to arithmetic as to religion in the child's education does not constitute a defensible division.

Furthermore, the very infrequency of impression of instruction that comes but once a week in large measure defeats its purpose. One-hour-a-week classes are not encouraged in colleges, even, because of the educational loss through the fading out of one impression before the next is made. One of the chief aims of religious education is so to adjust the time element for religion in the child's education that his spiritual development may not suffer in comparison with other phases of growth.

4. *To secure for the teaching of religion such educational standards as will command the respect of the pupil and place the religious aspect of his education on a par with other phases.*

Measured by the standards applied to other lines of education we are obliged to admit that with all the good the Sunday school has done and is doing, neither the church nor the children take it seriously from the educational point of view. Its lesson materials are hardly ever studied, learned, recited as are public school lessons. Probably not one Sunday-school pupil out of a hundred could pass for promotion if examined as in general education. Its teachers are seldom prepared by general knowledge or by immediate study to teach what the lesson offers. Probably not one teacher out of fifty could secure a "certificate" to teach in the Sunday school if tested by the standard applied to public-school teachers. The classes meet under limitations as to rooms and equipment which would not be tolerated in even the poorest public schools.

Now if the church is to make religious education one of its leading enterprises, if it is to make this the chief corner stone in building for the future, then this lack of standards must be remedied. It is no more possible to teach religion than it is science with uninformed teachers, with idle, listless pupils, and with no educational equipment.

The very fact that week-day church schools are held on week days will make it possible to set up reasonable educational standards. The teachers are paid, hence their previous preparation and their professional growth while in service can be required. Pupils meet their classes on work days, often on time taken from their public school lessons, hence they can be asked to read, study, recite. Churches are asking for the cooperation of public school authorities on the matter of time and program, hence they must expect to meet public-school standards on matters of supplies and equipment.

No worse mistake would be made in the week-day program than that which at present threatens in certain quarters; namely, being "easy" in order to win support from pupils and patrons, hoping later to raise the standards. The lack of popular respect for "Sunday-school methods" ought to teach us that we need from the first to make sure of respect for our educational standards.

5. *To bring under the influence of religious instruction many who are at present untouched by the agencies of the church.*

The Sunday-school child needs and ought to have the advantage of week-day instruction in religion. We must not forget, however, that approximately three out of four children and youth between four and eighteen years of age in the United States are not in the Sunday school—not in the church. To these the week-day church school should especially direct its appeal.

How successfully this can be done is seen in the fact that approximately half of some two thousand week-day pupils in what is known as the Calumet District organization have had, at the time of their registration, no membership in Sunday school or church. In individual classes the percentage of non-church pupils runs as high as ninety.

Once these non-church pupils are members of the week-day classes they may much more easily be won to the church and the Sunday school—as many of them are being won.

6. *To build into our national life and ideals the basic biblical and ethical concepts underlying Christianity and commonly accepted by all denominations as the foundation of Christian character and good citizenship.*

The stress here is upon the *common elements* of a religious curriculum, the least common multiple of the various denominations. A fundamental principle in all curriculum making in a democracy is first of all to provide for those basic elements which are required by the *whole mass* of people regardless of station or occupation. After this is done, then the needs of various special groups may be provided for. For example, *all* our people need to be taught the mother-tongue, the laws of hygiene, good citizenship; hence these subjects shall be in every school curriculum. Only a part of our people need to learn a foreign language or carpentry or bookbinding; hence these branches must not crowd out or usurp the place of those subjects required by every citizen.

This principle becomes both practical and important when applied to week-day church schools. For the week-day program of religious education, if it is to succeed in any large way, must quite certainly develop as a joint interdenominational enterprise. The very fact that the week-day program must seek to coordinate with the public schools on the matter of time adjustments makes it impossible to work by individual churches or denominations. If this is true there would seem to be no place in the week-day movement for the development of denominational curricula. The week-day curriculum must provide those basic religious elements required by the *whole* mass as a preparation for Christian citizenship.

7. *To unite the churches in a great common task, thereby helping to break down the barriers of extreme denominationalism and disunity which now interfere with religious work and progress.*

Church unity and aggressive team work will never be brought about by attempts at harmonizing discordant theological viewpoints or diverse systems of church polity through discussion and compromise. The history of the war period shows the way. Set before the Christian church a great task worthy of its best energies and enthusiasms, a positive program of service and achievement, and let it forget its enmities and bickerings in the effort to attain a definite, tangible and objective goal in which all alike are equally interested. On the human side the Protestant church needs nothing today more than it needs a great *common* task.

8. *To help the church to see that if it is to fulfill its destiny it must change its emphasis and become a teaching instead of a preaching church.*

In spite of recent promising progress but a small part of the Protestant church has yet come to see that only in religious education of childhood and youth is to be found the weapon that will save it from humiliating defeat—the defeat of spirtual deadness and the inability to assume a position of moral and religious leadership in a time when men are crying for light and guidance.

With proper vision, fearless leadership and wise counsel week-day schools can *prove the claim of religious education* as no other agency working under the church can do. One almost dares to say that as goes the week-day movement for the next decade so will go the future of religious education. *And this will determine the future of the church itself.*

9. *To join hands with all other educational agencies of the church, seeking to correlate aims and activities at every point possible to the end that, though the agencies may be many, the program of*

religious instruction offered the child by the church shall in the end be one.

The question of the relation of week-day religious instruction to the Sunday school is a very pressing and vital one. Theoretically, since the Sunday school is organized and on the ground, the week-day program should simply be an expansion and enrichment of the Sunday program. Practically this is impossible, for such reasons as the following:

(1) The week-day program is interdenominational, the Sunday program denominational.

(2) The Sunday school has no standardized curriculum commonly used by the denominations with which to correlate the week-day curriculum.

(3) The same teachers can not be employed in Sunday- and week-day schools.

(4) Not infrequently more than half of the week-day pupils are not attendants at Sunday school, and hence have no basis for correlation.

Is all thought of correlation then hopeless? Not so. But *the basis of correlation is to be found in the child instead of in the material.* Let those who make the curriculum for the two types of schools come equally and in common to know the spiritual nature and needs of the child at the different stages of his development. Then let them *select material and method to fit these needs.* If this is done it will not matter so much whether just the same *materials* are used in both Sunday and week-day schools. In fact variety may be no handicap. Meet the needs of the learner in each case and the correlation will take place within the soul of the child.

The Aim of Week-Day Religious Instruction

EDWARD SARGENT *

Week-day religious education or—a better term in our opinion—the week-day Church school, aims to give a larger opportunity for the Church to aid in the education of the child.

It came into existence at the challenge of those who were living closest to childhood. They felt that the children needed something which the school could not give, and which neither the home nor the Church were adequately supplying. This week-day Church school seemed to be a solution of the difficulty.

Any plan to carry over religious education into the week-day time at once captures the imagination and explains the impressive fact that in approximately forty cities in eighteen States some form of week-day work on school time is attempted. The wide divergence in type and method in these actual field experiments suggests that it is high time to review our fundamentals and objectives. Whither is the movement leading us?

To answer our question seems to require a definite statement of the

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relation of the week-day Church school to (a) education, (b) the Church, and (c) the large group of the unevangelized.

I. *The week-day Church school is related to education* because education means the growth and unfolding of personality. This is achieved by interested activity and vital experiences on the part of the child. It is a consistent process. The personality, composed of many parts, is still a unit and so is the education of personality.

It is of far-reaching interest to recall that not the Protestant churches but the schoolmen have discovered that more was needed to really educate than the public school's curriculum. Therefore, they challenged the Church to face the situation. Children are not receiving moral training and religious experience. These must therefore be put into their lives and naturally expressed by them through induced and interested activity under the direction of some other agency than the public school if the fruit of its labor, the American boy and girl, is to be sound to the core.

II. When we come to *the second relationship, that with the Church,* we at once sense a number of perplexing problems. There seems to be a grave suspicion of the Church school and what it has to offer. Such suspicions become vocal in the following expressions:

A. The Church school of the past has been a failure because:
   (1) it has not taken the training of childhood seriously;
   (2) it has fallen behind the public school in content of courses and efficiency in teaching staff;

B. To break away from the Church school will assure an easier approach to the unchurched.

Church leaders have agreed to the truth of the first two criticisms. They refuse to admit, however, that they may not be remedied. There is an alertness and desire to grapple with these problems that is distinctly encouraging. To leaders who see the needs of Church schools, our aim of week-day religious instruction is very simple, clear and definite. The Church school must be considered a unit. It meets frequently but it is always the same school. If worship and instruction are stressed on Sunday, the instruction and devotion of the week-day sessions take up the work begun and carry it on to logical expression. Week-day sessions give additional time to intensify worship, to link up conduct with profession and to see a vision of larger service.

This unified Church school demands the same standards of discipline and methods of teaching in every session, Sunday or week-day. It must even compare favorably with the public school. The child passes from the public school, with its trained teachers, graded curriculum, splendid organization and atmosphere of business reality, to the Church school where a similar pedagogical technique holds.

Such an aim calls for teachers for all sessions, Sunday and week-days, trained in modern methods of pedagogy and in touch with child psychology. This is as vital now in the Church school as in the public school. These professional adjuncts are essential but are far from being all of the teachers' equipment. The Church school demands teachers with the ability to radiate and illuminate the whole subject by word and good example. It must have teachers with the power to create such a sincere and reverent atmosphere in the class and such an attitude on the part of the child as will bring him to

appreciate and respect his work. Mr. Balfour says, "There can be no morality without reverence." It calls for standards of equipment such as proper lighting and ventilation, proper seating facilities and class materials. It calls for a course of study with vital and living content and also ample opportunity for expression. Instructional material merely is not enough. It demands a careful organization of the Church school, a definite outline of work for the different sessions. It asks specific time from the public school but does not seek school credit. This would involve a supervision on the part of the school authorities that would hinder the Church school in expressing itself in devotion and service. It goes one step further and recognizes that with all this, the work must eventually fail if it is not able to draw the home into active and sympathetic cooperation. A nation's stability and integrity rests upon and will rise little higher than the ideals of the home.

These demands of the Church school have not been put beyond the bounds of possible achievement. There are many places already approximating this ideal. What has been done may be done. The aims and principles of this type of combined Sunday and week-day session are sound and follow the nurture process and where put into operation have been wonderfully successful. That they are difficult is granted. This is their challenge. The Church school of today in all sessions must be a real school and so appeal to the child; nothing else will satisfy. The possible solution of one problem is within reach and the truth of the criticism of neglect, loose standards in content and teaching of the past Church school are both accepted as true and are being remedied.

It is not a criticism to say the school here described is a denominational school. The Churches need better members even before they need greater numbers. To keep and strengthen what we have is our first educational duty and, to this end, more time is needed. The leaks from our Sunday schools, unless stopped, mean a lingering death for the Churches; but the Churches are not going to die a lingering or any other kind of death. That we are dealing not with a dying but with a living organism capable of adjustments can be seen in the reorganization of the Church school. Here we find already deep study of child life that reflects progress. It has resulted in proper and consistent grading; courses of study based upon childhood's age-to-age needs and possibility of religious experience; organization of training classes, and summer and winter normal schools for teachers.

The question as to whether the Church school must go because of its past failure is the first question of vital importance. We hope we have answered it. Its place cannot be filled.

The existence of other types than this denominational one immediately described indicates that there is, if not an expressed belief, a tacit assumption that this week-day religious education owes allegiance to something other than the Church, a sort of "new conception of religious education."

For example, we find in the field, schools cooperating with the public school, wherein a mild effort is made to instill a vague and abstract moral and ethical teaching based on Bible story and history, interesting, but almost purely informational. In no sense are these "schools of religious life." This type ignores or purposely misses its opportunity. Religion is personal, not abstract and, because personal, it is the life of experience, not of hearsay,

that gives religion its dynamic and compelling force. Personal religion demands the life of vital and active fellowship. For this reason, week-day schools can never be "schools of religious life" apart from the Churches. We have suggested this previously. It must be reiterated.

Here again in the field are to be seen various phases of community week-day schools, having no contact with Sunday and Church schools, striving after a religious community consciousness which is impossible. This is to rear a new thing for the community to support, of questionable usefulness and permanency and leading us nowhere in particular. We have already too many uncorrelated agencies clamoring for our children's time. These community week-day schools either ignore and miss the opportunity or confuse the denominational duty with a missionary problem. These two problems are not at all the same.

Were Christian people even able to agree upon universally recognized standards of righteousness (I am not now touching matters of faith and order, but diverse and conflicting views of marriage, of the home, of industrial justice, and our relation to our fellow men and even the simplest things of God), were we at one on these we might go to the unchurched with a unity that would be tremendously effective. This is not the case, and it complicates the problem exceedingly. It is not a theory but a fact that we express our fellowship in separate groups. The problem of denominationalism is certainly not lessening as rapidly as we could wish. The desire of men's heart for unity is not lessening but the difficulties are coming more clearly in view. There is a far greater breadth of charity for differences, but there is also a clearer vision of what unity involves. The great denominations have kept religion alive in the past. There is little apparent likelihood of their soon being relieved of this task.

Are we ready to abandon denominationalism in the interests of an abstraction? Our zeal to reach the unchurched should not blind our eyes to this first problem.

We seem to forget that we are dealing largely with evangelistic churches in this week-day work. The Roman Catholic Church has a plan. It involves 250 hours of extra-secular instruction in religion. So has the Jew. He demands in some places as high as 350 hours. The entire union of Protestantism will not eliminate the denominational problem. It will lessen the number of camps. This is the consummation devoutly to be wished. As long as Roman Catholic and Jew are equally with us, the problem still remains. Meanwhile, the unchurched are a fact and a problem. Our present effort to solve this problem is still found in our first suggested aim, *a larger opportunity for the Church to aid in the education of the child.*

III. *Relation to the unevangelized.* It is impossible to deny that there exists a great unchurched group of children untouched by the type of denominational school we have immediately described. That they are at our very door does not make of them less a missionary problem than if they were in Alaska or Africa. In reality they are miles and miles away from the Churches in thought and attitude, in every respect, in fact, except actual distance. They are a sad commentary upon our unhappy differences. Who is responsible for them?

Types of week-day schools in the field seem to suggest that there can be a State or community responsibility or a non-denominational organization,

in reality a super denomination above and beyond denominations. Neither is feasible.

This missionary responsibility does not belong properly to the State or the community as such, but to the Churches. State religions have never proven highly successful, nor will a religion based on a community consciousness and responsibility fare any better. Our State, on account of our clashing creeds, is pledged to neutrality. It can legislate against abuses. It fails hopelessly to legislate ideals or morals into the lives of men. Morals are the result of experience and will and are personal, not abstract. Here the State is powerless. A super-denomination, non-denominational and non-sectarian in program and teaching content, may teach abstract moral truths. It cannot seem to reinforce these moral ideals with the sanction of religion. Religion must function in a fellowship. Meanwhile, the unchurched are a fact and a tremendous problem. There can be but one solution.

The agencies that have a personal religion must go personally to the unchurched and win them. There is no other way. We have been satisfied with keeping our own, so long that we have ignored the other equally weighty problem. This type of missionary denominational Church school should touch the life of the unchurched homes and children wherever possible. It must go to them where they are and find the point of contact.

However, the ultimate destination of such a missionary Church-school work, if lost sight of, will delay the solution just so much longer. If it results in a week-day school having no desired connection with organized religion, if it deludes itself with what at first flush are evidences of unusual success, namely, rapid increase of numbers; if it remains satisfied with these easily attained results the movement will eventually fail because after a brief nondescript course of instruction the children are graduated into the unchurched group. Nothing less, let me again repeat, nothing less than vital fellowship and active membership with organized religion should be the final goal towards which the missionary effort points. Week-day schools of religious education can not approximate a closer unity than have the Churches already attained. Short cuts to unity by way of the children are a fallacious blunder. Therefore the Churches, while giving attention to the first problem, their own children, may not stand aside and ignore this missionary problem but work at its solution as they worked at any other missionary problem. This is the greatest opportunity that has faced the Churches of America in a century. Indeed it seems a divine challenge to our right to retain our candlestick (Rev. 11:5). The public schools have evinced a decided interest and a desire to help and coöperate. If the schoolmen are disappointed another generation will have to pass and this weary road be again traversed ere they are once more sympathetic.

Brief Statements of Aims

AIMS, AS SEEN BY A SCHOOL DIRECTOR

In this day of over-organization, a new community enterprise should be able to give a good reason for its existence.

For some time previous to 1918, ministers, church school workers, public school teachers and parents of Van Wert had sensed the need of something to supplement what the churches were able to do on Sunday in the matter of religious education. They deplored the inefficiency of existing agencies, they saw the need of a better knowledge of the Bible, and that more time should be given to the religious training of the children of the community under trained leadership. Perhaps this is as far as the community had thought out the proposition when they ventured upon it. But they were willing to act together as a community, and ten churches cooperated to launch the experiment.

After preliminary matters of organization had been taken care of, the aim of the work from the standpoint of the director (who was also the teacher) was to make the pupils *love* the Bible stories. In a sense this popularized the movement. When pupils were too ill to go to church school on Sunday, and to public school on weeks days, but who mourned the necessity of absence from week-day Bible classes, the first important thing was accomplished.

As the work has developed during four years, it has been the aim of the director to have such a share in the shaping of growing personalities, that they might have a balanced education, and that there should be a natural spiritual development to the end that pupils might build up a well-rounded Christian character. We have aimed to cooperate with other agencies of the community in this regard.

We are trying to supplement the work the churches are attempting to do on Sunday, and to keep the children sensitive to the best influences of the home, the churches, and other uplifting organizations of the community. There is much to be desired in the correlation of Sunday and week-day work, and we make no pretentions in the matter of developing little "saints" in Van Wert. However, we are trying to make a contribution to our community in this new phase of religious education, and we are open to light as it may come to us from experiments elsewhere.

May K. Cowles,
Director, Van Wert, Ohio.

AIMS, AS SEEN BY A COMMUNITY DIRECTOR

The following categories overlap but will serve to indicate, briefly, the aims of week-day religious education:

I. *Life—individual:* To provide training supplemental to that of the public, and the church school which will develop attitudes and ideals of personal integrity, justice, fair dealing, mutual respect, honesty, truthfulness, honor, service, kindness and those other virtues which make for the largest moral self-realizations. These ideals are to be permeated with loyalty to

God. In short, to provide for a considerable percentage of the youth of America a religious background for right behavior.

II. *The Social Order:* The aim of week-day religious instruction is to supplement the "ministry of education" for the Church; to establish social control through ideals established in childhood and nurtured carefully throughout youth; to maintain such close relationship to the churches, and they to the movement, that the children will want to relate themselves to their respective churches which will continue their religious nurture throughout life. In short, to develop a generation who live under the constant guidance and propulsion of religious ideals, and thus achieve the highest social usefulness.

III. *Institutional:* 1. To develop an American system of education which recognizes the separation of church and state and which provides for religious instruction as an integral part of education.

2. To put religious education on a par with public education pedagogically, by employing trained teachers whose lives are motivated by religious ideals.

3. To give to the youth of America a background of religious facts and to develop those attitudes toward God and right living which will make the adults worthy to constitute the church of the new day.

4. Week-day instruction on a community basis will interest a considerable percentage of the whole group and will teach those general facts of religion and develop those attitudes toward God which may be used by practically any church in the community. The various churches will give what denominational instruction they choose in the church school on Sunday.

The aim of week-day religious education is fundamentally consistent with those values contained in the statements, "What is put into the first of life is put into the whole of life," and "What is wanted in the life of a nation must first be put into its schools."

N. F. Forsyth,

The Calumet District Schools.

AIMS, AS SEEN BY A SUNDAY SCHOOL SECRETARY

The aims or purposes of the week-day religious school are not clearly defined nor are the present conditions for conducting this recent addition to religious education such as to make any ideal very real. In the background there are many fleeting purposes which seem to change as new plans are evolved, new methods tried. For instance: in one city there is a school being conducted that requires a tuition fee from the pupils. It is small, but it is a new angle on the situation. The children are largely from well-to-do homes, and they seem to enjoy paying for their religious education. It has been suggested by a prominent educator that the registration fee be considerably increased. While this does not materially change the purpose it does change one's attitude toward the purpose. Shall we make religious education during the week free or shall we place about it an element of exclusiveness or separateness. If so the child of the poorer section of the community becomes a subject of charity. A child who pays may

gloat over another pupil who cannot pay; children who need the teaching are shut out.

There is one fact that is evident to any person who has had experience in these schools; they must be made attractive to the children. In the public school attendance is obligatory. No such pressure can be brought to bear on the children in the week-day religious school, nor should it be. Therefore the aim should be to use every legitimate means to attract the children. This may be rather a low aim considering the deep truths involved and their meaning to life. A child ought to want to know God and the Christ but, unfortunately, the majority of children have as little desire to study the word of God as they have to study arithmetic or grammar.

One purpose is quite clear. The bulk of the study should be the Bible. A love for the Bible is to be created. Stories from the Word of God, Bible literature and Bible biography are more to be desired than legends and fairy stories or manual work. The last mentioned is too often the first in mind.

Another purpose that seems clear is this: education in facts cannot take the place of development in spiritual power, or a belief in the supernatural, even to a child. It may seem that the latter is implied when the former is established. There should be a definite and well defined purpose in a Protestant community school to teach that Jesus Christ is the fulfilling of God's purpose and even a child must follow the Bible plan if saving force and power come into their souls. It is futile to teach religion and not teach that God sent His only begotten Son into the world, that they through His death might have life. It is thought often that no such attitude should be assumed in a week-day religious school. Religion without Christ in any Protestant community school is only half a religion. There may be religion but it is not all of religion. The aim is too low without Christ. On these purposes hang the spiritual development of the child and, to my mind, the best type of a week-day religious school.

WALTER T. SOUTHERTON,
Field Secretary, Brooklyn Sunday School Union.

AIMS, AS SEEN BY A COMMUNITY BOARD

I. To take advantage of the impressionable years of childhood for instruction and training in religion and morals.

II. To supplement the curriculum of the public schools by providing instruction in religion and morals for all the children.

III. To provide the means necessary for efficiency in religious and moral training, such as:

1. God, His nature, attitudes toward man, expectations of man.
2. Adequate time and frequent sessions.
3. Teachers especially fitted for the work in personal character,
4. The best methods in teaching.
5. Suitable rooms and equipment.

IV. To import true ideas, about—

1. God, His nature, His attitudes toward man, His expectations of man.
2. Man, his nature, his goals in character, his relation to God and to his fellows.

3. Life's real values.
4. Society, especially as the Kingdom of God on earth.

V. To develop in the child a keen appreciation of the above truths and a proper sense of obligation toward them.

VI. To train the child in appropriate daily conduct to the end that he may be an intelligent disciple of Christ and a worthy citizen of his immediate community and of the world.

VII. To make every possible contribution to that ultimate goal of all religion and morals—a Christlike character in every child.

WILLIAM GRANT SEAMAN,
The Gary Board of Religious Education.

AIMS, AS SEEN BY A RECTOR

The aim and objective of the effort now being made at the Week-day School of Religious Instruction in St. Mark's Church, Toledo, may be stated as follows:

1. We wish to secure for Religious Education the maximum time at present possible; therefore the pupil is in the Sunday session for one hour and fifteen minutes of which forty minutes is devoted to instruction, and in the Week-day School for a period of one and one-half hours. One hour is the period during which the child is excused from the public schools and the other half hour is given voluntarily.

2. The instruction we wish to secure for the child is a religious experience during his school life which shall be at least as real and as definite as the other experiences of that period.

3. His life at home, his worship in Church, his instruction in the Christian Religion and his expression of all this in Christian service and in devotion we regard as one whole. They must be closely correlated and must be permeated by one dominant ideal.

4. Therefore, the lesson for each week is divided between the Sunday period which is really a study recitation period and the Week-day period when the child gives back to the teacher the lesson learned on Sunday and receives a thorough memory drill, then he has the expression work, note books, maps, pictures, etc., and finally carries the lesson into some form of Christian service. It should be noted that as far as possible the Christion service is linked not merely with their lesson for the day but with a group of lessons covering a period of weeks. We have found it advisable to make careful provision for this Christian service activity. Boys and girls are very anxious to put into practice in this way arts and crafts which they have studied or learned at the public school, such as manual work, poster work, sewing etc.

5. Our experience leads us to say that any Week-day system which provides that the Sunday-school lesson shall be on one, and the Week-day lesson on another basis will fail to secure the best results. If for instance, the truths held vital by the Church or denomination are emphasized on Sunday and either neglected or said to be immaterial on a week day, no favorable result in the mind of the child can be hoped for.

6. Our experience, lasting now for three years, is indicative of the fact that the system as it is in force with us has led to a gradually increased

respect on the part of the child for the truths of the Christian Religion; and while it is never desirable or reverent to talk of such things in terms of statistics it would seem to be the case that many of the boys and girls are beginning to have that reality of Religious experience for which we have been working and praying.

This is indicated by greater reverence at Church, more frequent communions and a greatly improved condition in the senior grades over senior grades in past years when there was no week-day instruction. It is also to be noted that teachers who were themselves either prejudiced or antagonistic to the Week-day system are enthusiastic in their statements that the boys and girls who come to their classes after one or two years in the Week-day school are very much more in earnest than those students who do not attend the Week-day school.

7. Another result is a very much more vital interest in unselfish service for others and a greater willingness to make sacrifices.

Rev. R. S. Chalmers, *Toledo.*

AIMS, AS SEEN BY A COLLEGE PROFESSOR

Public school education has a dignity and worth-whileness in the imagination of children which commands their unquestioning respect and serious effort. This is a mental attitude which the various forms of religious instruction have failed to secure. That has been the chief reason for their relative ineffectiveness.

The Week-day Church school is a proposal to carry over the mental set from general education to religious education. That mental set is the result of public authority, public sentiment, required attendance, trained and paid teachers, curricula and methods approved by the experts, and traditionally established school hours. All these factors are retained in the Week-day Church school. The pupils come there in the same state of mind in which they come to the public school, with an additional stimulus of new subjects and new teachers.

At once the subject of religion is given its place among the real things of life. With most of the children it has not hitherto stood better than a half-recognized aspirant to that rank. With the new prestige which this school gives to religion in the minds of the children, and many of the parents as well, it becomes possible as never before to teach and to train children in religion.

The actual aims, methods, and materials are of course very diverse, depending on the responsible leaders in the local schools. A few points or principles may be suggested as desirable. The general aim is a development and refinement of the spiritual life and moral character of the children.

There are brief and simple religious exercises in which the members of the school all share largely. They consist in common worship, individual devotion, and the religious and social activities of the community. By actual participation in such activities along with others, under good leadership or supervision, there should be a development of the inner spiritual functions, and of the outward modes of expression and religious action.

By a successful teaching of well-graded subjects and human incidents from the Bible and other sources, a child sees human life in numerous phases; and he learns to judge and evaluate it, to discriminate and appreciate its

merits and its faults. If the subjects can be kept alive in his memory, they will grow into the ideals of life, and mold the motives, and determine the choices.

Children who are steadily and happily held under the influence of Christian teachers, and the noble personalities of Christian history, and typical events and crises of the higher life, and who are made sharers in the activities and enthusiasms of religion, are going to bear the stamp of that training, and show the fruits of that nurture as long as they live.

William James Mutch,
Ripon College.

AIMS, AS SEEN BY A UNIVERSITY TEACHER

The aim of the week-day school of religion may be conceived as that of meeting the religious and moral crisis that now exists in the life of our nation. The present political, industrial, and social exigencies have revealed the inadequacy of our former program of religious training and the necessity that this program be immediately extended and intensified.

This ultimate aim is not tainted with a sordid nationalistic spirit. Religious training, like charity, begins at home. America dares not neglect her own children while yielding to a Christ-like concern for the children in over-seas countries. Substantial achievements here in America will inevitably strengthen the work in other countries. The one who, himself, is irreligious makes a poor teacher of religion. America faces the necessity of purifying herself for their sakes as well as for her own.

The plain fact is that thousands of our more intelligent American citizens are seriously considering the immediate steps necessary in the Christianizing of our social and industrial order. Gradually the indisputable fact is coming to be recognized that the most economical and permanently successful method of achieving this objective is to establish a nation-wide system of religio-ethical training that will be intelligently correlated with the work of the public schools. What shall it profit a nation to sharpen the wits of succeeding generations of citizens in a secular system of education if these citizens are not trained to use their personal powers for the social good? Religious illiteracy and its attendant moral anemia must be removed from our national life. And the aim of week-day religious schools is to bring this about.

Each succeeding generation of American citizens enjoys more spare time, greater wealth, and increased personal power. This means that a system of religious education, nationally organized and promoted, must spiritually under-gird our national life with ever-increasing efficiency. The Christianization of the social and industrial order must be made the vocation or chief vocation of millions of Americans. And they must be trained for this service.

Freed from fanatical sectarian prejudices, reverent though thoroughly scientific in its approach to religious truth, quick to feel the religious motive in the study of science, literature, history and art, and responsive to the claims of the kingdom of God project, the aim of the week-day school of religion is to become a most vital agency in the redemption of America.

Norman E. Richardson,
Northwestern University.

AIMS, AS SEEN BY A CITY SUPERINTENDENT

The fundamental objective in all education may be simply stated as the knowledge of, and appreciation of truth. All education, whether it be secular or religious, and I do not see any sharp dividing line between them, must set up some such objective.

The history of the Christian religion records many controversies over what is the truth; but there is a great body of fundamental truths found in the Bible which are accepted so generally by the great body of Christians that these can be made a basis for a curriculum such as we are using in our community Bible schools in this city. Not once in the four years, during which time the Director of these schools has had supervision, has any objection been raised to the plain statement of the historical facts of the parts of the Bible covered. Not many people are interested in theological discussions in this day as they have been in the ages past, which gave rise to the division of the church into creeds. People are more interested in getting the principles of right living—a practical Christianity.

So, as the name implies, the Toledo Community Week-Day Bible Schools are simply instructing the children in the Bible. We have children from practically all denominations and a large per cent. from those who have no church relationship. Our Community Schools have prospered everywhere and have grown beyond our equipment to care for, while the thirty or more church schools have given over the work to the Community Schools. However, two church schools have had continued success for the past two years, although hampered by the long distances between various school buildings and churches.

The persons who have been given the responsibility of the direction of these schools, have conscious aims subordinate to the one big objective mentioned above.

To bring the standards of teaching in schools of religion up to those of the public school at least, is one of the aims of these directors. Public-school authorities are demanding that if the time of the child is allowed for this teaching, those who do it must have been trained in the art of teaching. These authorities wll not be satisfied if it is done no better than it has been done in the average Sunday school. They must be guaranteed that the time of the child will be well and wisely spent.

To adapt the subject matter of lessons to both the chronological and mental age of the child taught. This requires grading. The old hodge-podge method of teaching the same lesson to the children of the Beginners' Department which is taught to the adults of the school, has been a conspicuous failure and has resulted in the most distressing ignorance of the Bible on the part of our young people, who were thus trained. Our teachers have found that even a difference of one year in the children's ages, who are compelled to be in the same class, is a serious handicap.

Aside from the religious and moral value of the Bible content, the stock of knowledge acquired from the Bible has such large value in the interpretation of literature and other forms of art, that no one can be considered educated who is ignorant of this knowledge. Educational institutions are rapidly finding out this fact and, in many cases, they are requiring it either for entrance, or graduation. There are difficulties in the way at present of the

Public-school authorities taking up this work; our plan seems to meet the demands without encountering these difficulties.

Thousands of children in cities like ours are entirely without any religious training. Our plan is able to give this training to large numbers, who otherwise would be without it.

In conclusion, may we say, that we have not had in view the securing of a large enrollment. On the other hand, we have tried to avoid this very thing. We have been more intent on securing a high grade of work, something that will measure up nearer to the best educational ideals. A fair measure of success at least has attended our efforts, we have good reasons to believe. The movement has grown steadily into favor with churches, schools and the public in general. It has stimulated many Sunday schools to do better work, as many evidences prove, and many are led to believe that the plan will become an integral part of the educational system of our country.

CHARLES M. BRUNSON,
Superintendent Toledo Week-Day Bible Schools.

AIMS, AS SEEN BY A DIRECTOR

In March, 1921, the North Woodward Week-day School of Religion, for children of the first seven grades, was begun as a community school, with the coöperation of the Presbyterian, Baptist, Christian and Congregational churches, all of which are within five blocks of each other on the Avenue. The school is held in the educational rooms of the North Woodward Avenue Congregational Church. There are two other churches in the immediate neighborhood, but at that time they were not ready to join with us. The pupils came to the school on their own time from four until five-thirty on Wednesday afternoons. Although the school was divided into the Primary and Junior departments, it was not completely graded. The former department was studying the life of Jesus, while the latter was making a more intensive study of the Old Testament stories than that made in the Sunday school.

The aims of the school in this first year, which was, indeed, an experiment for all, were:

1. To teach the pupils more of the Bible and to broaden their religious experience, realizing that the one hour on Sunday was not enough for these things.

2. To create public opinion among the parents and children of the North End for a new importance of the church as an institution which is interested in the educational and well-doing of its boys and girls. We wanted to create a love for the church and an interest in it as a good place to come during the week as well as on Sunday.

3. To prove to the community and to ourselves that the neighborhood churches could establish a school and work together for a common purpose in harmony. This fact, which was greatly doubted, needed to be demonstrated more at that time than ever before because the proposition of restoring the reading of the Bible in the public schools in a recent election had been defeated by the people of Michigan. As a campaign issue the Catholics had repeatedly challenged the Protestants to unite in some form of religious education for their children as they themselves do, thus making it less necessary for the Bible to be brought into the public schools.

As for the accomplishment of these aims, those of us who were closest to the work agree without reservation that they met with our highest hopes.

With a new enthusiasm, a disappearance of all doubts as to the coöperative ability of the various denominations, with a strong committee of Religious Education and an experienced faculty of twelve teachers the school began a second session in October.

This year, with the school completely graded and with the use of a curriculum compiled by our own committee, whose work is done with the needs of our particular children in mind, and with one other denomination joining with us and another being invited in as guests (at their request) we have enlarged our aims for the school:

1. We still want the child to know more about the Bible from the standpoint of its historical background, its literary value, and its Christian teachings.

2. We want the children to learn that the church is interested in their problems and that the church is for the child to use through the week as well as on Sunday.

3. We want the child to learn the Bible and to study religion through handwork, dramatization, Bible story-telling contests, motion pictures, note books and the stereopticon as well as through the Book itself.

4. We are training the children in worship with the aid of well chosen scripture readings, hymns, stories and talks and prayers.

5. We aim to make the child feel at home in the church environment so that his church life will become a part of him.

6. We are not consciously attempting anything entirely different from the Sunday-school program; the lesson materials only being different from those used on Sunday. In view of the fact that there are four different courses of lessons used in the Sunday schools of the six coöperating churches, the week-day work cannot be co-ordinated. We are sure, however, that we are not repeating the Sunday lessons and vice versa.

7. We are aiming further to demonstrate the ability for, and wisdom of, community churches working together, the best teachers of each making their contribution rather than each church using such talent as it may have.

8. As the school progresses we are making it a community center for training boys and girls in Christian citizenship by giving to them broader opportunities for performing acts of service and leading in pupil activities.

GEORGE S. YAPLE,
North Woodward Week-day Schools, Detroit.

AIMS—THE PROTESTANT TEACHERS' ASSOCIATION

No one outside of the home comes into closer contact with the child than the public-school teacher, and to that teacher is revealed the atmosphere of the home from which the child comes, his training and his character—or the lack of it! The modern school is ministering to the mental, physical and moral needs of the child in a constantly progressive manner, but one most important avenue of approach to the mind of the child is necessarily sadly limited. The idea of "freedom to worship God"—or no God—precludes, in our mixed population, the possibility of teaching religion in the public schools. But religion is the greatest dynamic in all life, and the child must have training in

religious thought and practice if he is to adjust himself properly to the world about him.

A group of Christian public-school teachers was so stirred by the lack in many of their children of knowledge of right and wrong, of honesty, of truth telling and of any acquaintance with the Bible—the great text book which gives us "the Light unto our path" in these character-building virtues, that they wanted to do something about it! The Sunday schools are doing what they can, but they, too, are limited—limited by time, (one day and one hour a week) by the lack of co-operation in the home, by the lack of sufficient and sufficiently-trained teachers, by the lack of funds.

Just as the public school is constantly progressing in the scope of the educational training of future citizens, so must the church progress in equal measure in its work of religious education.

As the Sunday hour is too short for an adequate program, there must be other hours added during the week. The curriculum must be one that shall constantly, in all grades, present to the child the truth that God is in his life, loving, helping, teaching and guiding him into a manhood that shall help to build a better and a happier city, country and world. The aims of The Protestant Teachers Association are, therefore:

1st: Through the medium of song, story and study of the Bible to help all the children they can reach, to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ"; and to do it in a well trained and progressively efficient manner.

2nd: To co-operate with all other agencies having a similar aim, helping in all ways possible, to strengthen their hands.

3rd: To work toward a time when every church in New York City shall realize that its church school is the most necessary and fundamental part of the church work and use its best resources in carrying out a program of real religious education for the children of its communtiy.

There are problems all along the line—we are far below the standard we wish to hold—but, we are teaching several hundred children the stories and the fundamental truths of the Bible, the spirit of worship, the spirit of service and the spirit of world friendship.

Mary W. Newton, Educational Director,
The Protestant Teachers' Association, New York City.

AIMS, AS SEEN BY A TEACHER

First of all, we hope to produce changes in the children so that they become thoughtful, intelligent, active Christian citizens at home, at play, at school, at work, at church, in the street or the community. Christian citizens who are gaining habits of action so that such petty matters as to whether one shall take the largest piece of cake, how one shall spend a dollar, how one shall treat his sister as well as the more important considerations of how one shall spend his leisure time, what one's responsibility is toward his neighbors are faced in the light of the ideals of Christ. Christian citi-

zens who from thousands of habits generalize so that they have a rich, full conception of what the Christian virtues (such as honesty, love, reverence, service, truthfulness) include; so that they act on the basis of this knowledge. Christian citizens who as boys and girls gain the help, as a source of control, which comes from a knowledge of the religious experiences recorded in the Bible or elsewhere, from the ideals of Jesus, or from fellowship with the Heavenly Father through prayer or praise.

Not only does our school hope to help the boys and girls solve their daily individual problems as Christians but we also hope to help solve their group problems. If at school the ideals held or practiced in regard to honor in examinations are not the highest we hope that our boys and girls will in a friendly, cooperative spirit, initiate a movement that will tend to better these ideals. Just so we will hope that later on as adults these boys and girls will strive to change society so that the Kingdom of God may be more nearly realized. We hope that, in both individual and group problems, there will be recognized, as an aim, the need of a constant religious growth so that each individual and each group will be continually opening up new lines of religious activity. For we maintain that if boys and girls solve childhood's problems on the basis of Christian principles they will as adults be more ready to accept their responsibility as "mature Christian citizens working for a democracy of God."

Correlative to this view of Christian citizenship is the conception that the children in the Week-day School of Religion must acquire the essentials in that fund of information which makes up our religious inheritance. Much of the information is gained as motive for duties as Christian citizens. The source of much of it is the Bible. Any adequate scheme of Religious Education, however, needs to include not only the essential facts from the Bible, but also the essential facts in the religious inheritance in music, art, and literature. Lives of men—as St. Francis of Assisi, or Livingstone, or Grenfell, stories of the Crusaders and the Holy Grail, pictures—as the Last Supper and Pilgrims Going to Church, music—as the famous old hymns, the Messiah—these and much other material will help to give an intellectual background for rich, full religious experience.

In the third place we feel that our school should provide experiences in worship which make possible a fellowship with the Father in so simple a matter as the enjoyment of a sunset, or in the pleasure derived from reading a good book; experiences which provide a conception of full communication with God; experiences which make companionship with the Father so real that all activity is carried on with and through Him.

These experiences, then, of solving life problems as Christians, of gaining the essential information of the religious inheritance, and of fellowship with God, we feel that our children need in order to "have life and to have it more abundantly."

EDNA L. ACHESON,
Tonawanda, New York.

AIMS—AS SEEN BY A COMMUNITY DIRECTOR

I. *Our Aims* are conditioned by the following factors:

1. Factors which limit our work:
   a. The curriculum of the child is already overcrowded. A few days ago one of our Principals made this statement, "On the

average two causes each week up to the present time have sought privileges for the child during school hours."

b. Protestantism is relatively weak so that we cannot boast of numbers in our school.

c. Appleton presents no problem of the unchurched. There are no slums. On the other hand few parents feel that their children need more and better religious instruction than is is received in the Sunday school.

d. Our church buildings are all located in the heart of our city thus making the distance that a number of the children must go to reach our class rooms a problem.

2. Factors favorable to our work:
   a. The Ministerial Association as recently constituted favors the work.
   b. The school boards want our plan to be given a fair trial.
   c. The school principals for the most part are favorable.
   d. Lawrence College furnishes impetus and leadership to the movement.

II. General *Aims* of *Organization, Method,* and *Curriculum.*

1. The *Organization* is not of the individual church type but is a Community-Church Plan where the ministers and laymen elected to represent their churches constitute the leadership. Our slogan is—"EACH RELIGIOUS BODY RESPONSIBLE FOR THE RELIGIOUS LIFE OF THE CITY'S YOUTH EITHER INDIVIDUALLY OR CO-OPERATIVELY." Eight churches co-operate in using the same teachers, supervision, curriculum, and buildings. In addition a number of other churches carry on the work individually.

2. Aims in the *Method* of our plan:
   a. To maintain educational standards equivalent to those of the public schools.
   b. To have churches, either individually or co-operatively, fulfill their responsibility for the religious education of those children committed to their care.
   c. To correlate with the public school by reporting weekly any cases of absence or unsatisfactory scholarship.
   d. To correlate with the church schools so that duplication of effort shall be avoided.
   e. To insure creditable work by maintaining a high-grade training school for religious leaders in the church, the vacation Bible School and the Week-day Church School.

3. The *Curriculum* used consists of Biblical as well as extra-Biblical sources which are adapted to the interests and capacities of the boys and girls, furnishing them with the fundamental teachings of Christian conduct.

III. *Specific Aims.* (Note: These are not ultimate aims but those conditioned by local factors already mentioned.)

1. What we aim to do for the *child*:
   a. Make religion an integral part of the child's education, so that religious concepts, habits, attitudes are a vital part of his development.
   b. Acquaint the child with the Bible. Necessary technique in its use and an understanding of its content.
   c. Provide expressional activities that will lead to the use of the work presented in the class room through methods of dramatization, hard work, note book work, Christian service projects.
   d. Develop a rich Christian life by acquainting the youth with the Master-Teacher's way of living so that their thinking and living will be undergirded with Christian principles.
   f. To lead the boys and girls of various denominations to feel that they worship the same God, serve the same Christ, and are children of the same Father, working together for the same purpose. This Spirit of Christian co-operation gives a dynamic and interest to their enthusiasm that their individual church cannot give.
2. Our aims concerning the *Home*: Inasmuch as the home presents increasing possibilities for religiously educating the youth if direction be given, we make provision for this direction:
   a. Arrange for parents to visit our school so that they get first hand information.
   b. Letters to parents explaining problems of the work.
   c. Parents-Teachers meetings dealing with fundamental issues.
   d. Special classes in our Community Training School.
   e. Convey information through the children themselves.
3. Our aims concerning the *Church*:
   a. To so correlate the work of our school with the church that there shall be no duplication, and at the same time give in the week-day school the fundamentals of Christianity so that the church will have more time to emphasize a healthful, positive and intelligent denominationalism.
   b. Assist the church in demonstrating effective methods of instruction as well as help develop leaders for the work.
4. Our aim as the work concerns the *Community*: to emphasize the worth of Christian principles of conduct in all phases of life.
5. Our aim for the cause of *Religious Education* is to develop a successful plan of Religious Education that is simple in its organization, fair to all churches, easily adapted to similar communities, and at the same time reaches the unchurched boys and girls.

EARLE E. EMME,
Professor of Religious Education, Lawrence College, and Community Director for Appleton, Wisconsin.

Opposing Theories of the Curriculum

George A. Coe

Probably no other problem causes as deep and wide-spread consciousness of difficulty in setting going week-day schools of religion as that of the curriculum. Preliminary reports from the field indicate wide divergencies in material used, and a remarkable inclination to vary from all printed plans and text-books. In several centers entire courses of study have been constructed, or projected and partly constructed, by local leaders. We may therefore take it for granted that the discussion of this subject at the coming Conference will be an eager one. It is expected, and hoped, that all the opposing points of view will meet in friendly clash. The Program Committee, desiring that the real grounds of difference should be recognized as early in the discussion as possible, has requested me to prepare in advance a brief exposition of the various contrasting theories. Theories only; it is no part of my duty to describe or judge any curriculum anywhere in existence. Further, I am charged not to attack or defend anything, but rather to make an uncolored analysis of how men think upon this problem and why they think as they do. This does not imply, I suppose, any concealment of my own leanings, but rather such a disengagement of the factors that determine our thinking as will show just where divergences between us take their rise.

The factors involved constitute, as it were, so many threads which are twisted, woven, and even tangled together in various ways in different minds and different groups of minds. Our first task, then, is to recognize each of these threads, and our second, to indicate the more significant combinations of them that one meets in efforts to construct new curricula.

I

What is in our minds, either as definite purpose or as undefined assumption, when we approach the curriculum problem? In other words, what are the habits and what the active interests that determine the direction of our preferences and of our procedures? At least seven are discernible.

1—First of all, there are different ways of taking the general term "curriculum". Most persons follow, in the main, a popular tradition to the effect that a curriculum or course of study is made up of various sorts of knowledge arranged in an order appropriate to economical learning (as, first the simple, then the complex). The persistence of this tradition is rather surprising. For various acts—as writing, spelling, computation—that have skill rather than knowledge as their end have been included in schooling from very early times, and still other acts—as singing, drawing, and supervised play—that have in view appreciation or enriched living rather than either knowledge or skill, have more recently acquired an established place in public education. In religious education we have a parallel situation. For such things as worship, the giving of money, and the performance of deeds of mercy, help, and cooperation, are clearly coming to be included in the regular program. Shall they be included, then, under the term "curriculum"? Here our thinking divides, or at least compromises. Most of us, even most of our leaders, appear to mean by curriculum of religious educa-

[Note.—As the occasion for this article is a set of situations in Christian schools, I have not considered theories that are more directly related to Jewish schools.]

tion a body of religious knowledge or ideas, to be associated with a rather indefinite fringe of worship and other exercises. But some of us would like to make the term mean frankly the entire series of experiences and activities that we plan for pupils.

The divergence here is probably more radical than appears at first sight. For those who take the inclusive view are estopped from merely adding this or that activity to what is "taught"; it is now assumed that the activities themselves teach, and that what they teach is not added to but included in the curriculum plan. Personal relations, class procedure, departmental organization—to name a few examples—now cease to be mere conditions of teaching, or school machinery; they are of the very substance of teaching.*

2—A second factor that almost insensibly shapes our thinking upon the curriculum is the habit of conceiving educational problems in terms of existing institutions rather than in terms of the field and its needs. When anyone says "religious education" probably ninety-nine persons in a hundred think "Sunday school." Thus it is that the limitations of this particular institution tend to become presuppositions of the week-day church school. Take, for example, the tradition of uniformity: Does it not cause a wrench even to take in the idea that different curricula may be needed for various population groups (rural, immigrant, the unchurched, for example), or that classes of pupils drawn from the same population group might differ so greatly in their needs as to require entirely different courses of study?

Again, there is the deadening tendency to scale down our whole conception of what is to be done to the size of our Sunday-school defects and errors—our untrained teachers, our piffling methods, our predigested pellets of spiritual food (one for each Sunday, all dated and labeled). When anything is proposed upon the basis of the demonstrable needs of a field, it is likely to be met with pious sighs, coupled with gasps of "visionary".

Finally, there is a tendency to take the Sunday-school for granted, and to think of the week-day enterprise as a thing by itself, with a curriculum-problem that is exclusively its own. But it is possible to take an exactly contrary view, and some are doing so. They regard the week-day movement as progress toward educational normality which the Sunday-school never did represent and under its present form never can. These persons cannot think of the present curriculum-problem either as that of extending Sunday-school courses into week-days, or as that of devising a special and independent set of courses; they think, rather, that we are called to make a new and fresh approach to the whole problem of the church school, and that the curriculum-makers should at once take steps looking toward courses of study that shall include in a single, consistent plan, both Sunday sessions and week-day sessions.

3—One's approach to the curriculum-problem is bound to be influenced, of course, by one's view of the Bible, and likewise by custom in the use of it. For those of highly conservative views, religious education consists essentially in teaching the Bible; a moderate group affirms that great experiences other than those recorded in the Bible, particularly experiences under the historic influence of the Bible and of Jesus, are likewise worthy of a place in the curriculum; a third group of minds, affirming that the determining consideration is the kind of

*"The chief things the pupils appeared to be learning," said an experienced teacher upon observing a certain school in session, "were bad habits".

men and of society that we desire to produce, would choose freely any kind of material that works best toward this end.

There is involved here a complex of differences and oppositions. Thus, presuppositions as to authority—a vital question for educational procedure—divide us. The conservative assumes that all essential matters are already settled, forever settled, and that the function of teaching is to lead the pupil to adjust his thinking and his choices accordingly. On the other hand, those who themselves have freely used historical methods in the study of the Scriptures tend to approve the cultivation of judgment in pupils, with the consequence of a different perspective with reference to the entire content of the curriculum. The conservative has a predetermined set of ideas to impose upon the pupil; the liberal, viewing these ideas in their history, finds some of greater worth than others, invites pupils to judge relative values, and to this end he introduces material from a wider range of experience.

If we look a little deeper, we shall see reason for questioning whether the conservative theory of the curriculum is quite as strictly biblical as it is popularly supposed to be. For the obvious policy is, not to present the whole Bible—or indeed any part of it—with the objectivity of the historical or scientific mind, but to offer biblical confirmation for doctrines held by some religious body or party. A certain view of the supernatural, of the inspiration and authority of the Bible, of sin and its penalty, of redemption, of conversion and regeneration, and so on—this furnishes the actual backbone or structural principle.

I cannot help thinking that there is a deal of confusion in the arguments pro and con with respect to "extra-biblical material." For all parties really make constant use of large quantities of material that is related to the Bible but is not *it*. The real issue, then, is not, Shall we choose all or nearly all our material from the Bible (for nobody does this)? but, How much use shall we make of church doctrines, and what doctrines shall we teach? Is indoctrination what we really want? Or—to use the lingo of the liberal—Christlike living?

4—It goes without saying that one's ecclesiastical relations and one's convictions concerning the church and the churches affect one's assumptions as to the curriculum. These assumptions are often half-conscious, sometimes amusingly naïve. It speaks well for the good temper of our times that men and women of various ecclesiastical complexions are working together for the improvement of religious education without compromising their assumptions, yet without friction. In this generous spirit we may take note of the fact that if the church (or a church) is understood to be "the body of Christ," and if the divine calling of a man is to be "a lively member" of the same, then the essence of the curriculum is initiation into the fellowship of believers. Under this assumption we shall not only present the Bible in the dogmatic guise already described, but we shall present also the dogmas of the church in their own proper form, and in addition we shall lay great stress upon participation of pupils in church worship; upon training in the ideas, attitudes, and acts pertaining to the sacraments; upon selected phases of church history, and upon the organization, government, and enterprises of our own communion.

One of the most interesting phases of this ecclesiastical approach to the curriculum-problem is the extent to which, in principle, it transcends the notion that the curriculum is to be made up of ideas that come to us out of the past. For the pupil's actual participation in the present life of the church now becomes a recognized and prominent

part of a course of study. To this extent, education is here identical with life itself, and is no longer merely preparation for living.

But the degree to which the church (or a church) is identified with the family of God differs from group to group. There are those among us who desire to fuse religious education with life in a wider sense, on a larger scale. To them the church is not so much an ultimate end; it contains something ultimate, indeed, as do various other social institutions, but in respect to growth, persistence, and decay it is subject to the same historical laws as other voluntary organizations. Educators who proceed from this point of view may, and sometimes do make participation in the worship and life of the church a prominent part of the curriculum, but they conceive this participation as having its greatest significance in its effect upon the larger human life that surrounds and includes all the churches, and that similarly surrounds and includes other social institutions. Here the church becomes an organ for doing work; it takes upon itself the form of a servant, is tested by its service, acknowledges the risk of possibly going wrong and needing to repent, and assumes also the sacrificial risk of losing its life in the interest of life. From this point of view the participation of pupils in church life means fellowship with their elders in finding out the needs of men in the community and in the larger world, and in going to work to serve those who need us, the whole being suffused with the experience of worship.

5—Involved in what has just been said is an opposition that is often designated as that between individualistic and social views of salvation. Probably nothing in the religious education movement of the last twenty years tends so much toward discrediting our customary courses of study as the social conception of the great salvation. We are led to the staggering, precedent-smashing conception that religious education is properly one of the main agencies for setting the world right—for redressing ancient injustices, removing disabilities, and transforming our self-serving political and economic order into a real brotherhood. Upon any such assumpton as this, the curriculum must open windows upon the whole moral condition of the community, the nation, the world, the church itself. The first trail in this direction was blazed when missions and temperance gained a recognized place in Sunday-school instruction. There are those among us who would now change this trail into a broad highway. They feel that studies and activities that lead toward the health of the community, removal of causes of poverty, enrichment of community life, the establishment of economic justice and industrial peace, and the cessation of war may be included in the religious curriculum without impropriety—nay, that they cannot be omitted without impropriety.

But these innovators are not without opposition. Would not their principle substitute morals or applied sociology for religion? Isn't teaching the child to "get right with God" the essential work of the church school? So some think, while many half-think it. This opposition and this reluctance express themselves, of course, as emphasis upon several of the positions mentioned in preceding paragraphs, such as, priority of the need for biblical knowledge (and the brevity of time available for teaching it), the need of indoctrination, and the need of church consciousness, habits, and loyalty.

6—Another cleavage plane in our thinking upon the curriculum concerns our view of the relation between ideas, beliefs, and knowledge, on the one hand, and on the other hand character, conduct, and efficiency. Much religious education and most preaching presuppose that

the order of spiritual achievement is this: First, get an idea, belief, or piece of knowledge, and then (perhaps after some emotional warming up), apply it by a decision of the will. It would take us too far afield if we were to attempt here to show the scientific grounds upon which this piece of popular psychology has been more and more challenged in our time. Enough that it has been scientifically shaken, is indeed tumbling down about us. Most of our real thinking, it is held, if not all of it, instead of being an independent process that is preliminary to our life-adjustments, is instead a phase of the adjustment-process itself. Vital thinking takes place within action, finding here its stimulus in needs and problems, and its goal in control of action and its conditions. If this be so, education has to do with purposes primarily and directly.

Two main modifications of the general theory of the "material" of the curriculum result. *First,* problems to be solved become prominent—that is, problems that the pupil himself feels as his own. Instead of presenting principles first, without regard to the pupil's need of them, problems are (so to say) set going, and pupils who solve them arrive at the principle, a realization of its value, and some skill in using it. *Second,* the curriculum comes to include typical experiences in which important problems arise, as (in the state school): Enterprises in which the pupil feels the need of being able to read, to keep accounts, to understand the causes of natural events, to know how men in other ages lived and worked, and likewise enterprises in which the need of coöperation is felt and the problem arises of how systematically to coöperate. The school now becomes a place where the child acquires not merely a set of standard ideas but likewise a varied experience in living—the raw material for thought, for habit formation, and for permanent life purposes. The curriculum material, accordingly, has to be defined, in part, in terms of projects, that is, specific real-life enterprises which children may whole-heartedly choose, plan, and carry through, judging the process and the product, and thereby modifying plans or making new ones.

If we adopt the project-principle for the construction of the curriculum in religion, several tendencies already mentioned will combine, and they will be supplemented and intensified. We shall include in the curriculum the experience of worship, but we shall awaken in children's minds the *problem* of worship, and we shall lead them on to the free control and improvement of their worship. We shall include participation in activities of various kinds in the church and in the community, but this participation will be so planned that pupils will judge both ends and processes, and dare to change either. We shall not withhold from pupils any part of the church's heritage of beliefs and hopes, but we shall not do pupils' thinking for them, giving them cut-and-dried conclusions, and then searching for means to make these conclusions seem true and important. Rather, we shall turn attention to the experiences out of which important beliefs grow, that is, the points in life at which problems arise, and we shall then scrupulously put at the disposal of pupils the sources and the methods for real thinking.

This will demand of us, of course, a re-study of the life and activities of our pupils and of ourselves in order to discover the situations that require control by means of thinking; it will necessitate experiment with different sorts of pupils in different sorts of situation in order to discover types of project and of procedure that make a vital appeal, awakening real thinking and decisions of real importance. The resulting

text-books will doubtless present a variety of options for every grade, and even suggestions for finding and doing unprecedented things.

I have made sharp the contrast between this and our customary approach in order to promote clearness as to where each of us actually stands, not with any thought that the project-principle or any other should be swallowed at a gulp. Even one who accepts the project-principle in a radical way will have to find by gradual experimentation how to apply it; he is estopped by his own theory from offering us cut-and-dried programs. There is no occasion, then, for an "all or none" attitude on either side; but there is occasion for clearing up our policies. Do we expect to secure mature religious living by using a curriculum that consists predominantly of ideas to be transferred to young minds (together, perhaps, with some imitation and performance of prescribed acts), or one that consists predominantly of projects in which pupils reach convictions by real thinking, and attain wisdom and efficiency by actually mastering situations?

7—There remain for consideration certain differences as to the arrangement and the gradation of the material or the projects chosen. These differences seem to turn upon three things: *a*) Wherever authoritative, supposedly unchangeable doctrines dominate the curriculum, there gradation tends to be less minute and to take the form of simplification, with its correlate of much repetition of the same ideas with increase of detail and of illustration. *b*) Wherever religious experience is conceived predominantly as conversion, and wherever confirmation is a very prominent point in church life, material tends to be organized around these as focal points. *c*) Wherever the once-current view still prevails that childhood is essentially selfish, and essentially incapable of real thinking before the seventh or eight grade, thought-provoking material tends to be postponed to adolescence, and worship and social activities tend to be prescribed or imitative until adolescence brings its supposed new capacity for inwardness. On the other hand, those who deny this great gap between childhood and adolescence, and think of religion as normally a growth through and through, tend to choose material and processes that will from the beginning stimulate reflection, initiative, and healthy inwardness, the whole being arranged upon the basis of the pupil's broadening experience of life's problems.

II

The first part of my task—the indication, one by one, of the influences that determine our thinking upon the curriculum-problem—is now done. The second part consists in showing how these influences combine in the various existing types of theory. This is easy for a short distance, and then it becomes difficult. The older theories have been crystallized by history, while the newer ones, as might be expected, are more fluid, more mixed, more ready to flow into one another. Therefore any exposition of current types of theory will be likely to place together writers who differ from one another now in one respect, now in another, and to separate some who have much in common. I am alive to the danger of classifying thinkers who may not have asked quite the same questions that I am now raising, and may have given qualified answers to the questions that they have discussed. If misplacements should occur, nothing would please me better than to be corrected not only in the interest of fairness but also in the interest of clear discrimination with respect to a profoundly important matter. There *seem* at least to be five main types of theory concerning the curriculum of the church school.

A—*The Roman Ecclesiastical Type.* This is the unadulterated type described under 4, first paragraph. Its most characteristic presupposition is authority; its content is dogma plus participation in the sacramental life of the church plus prescribed rules of conduct; its intended effect, individual salvation through the church. It assumes the order, First the idea, or the formula, then the deed. The gradation is chiefly simplification of a content that is the same for all. Perhaps no other writer has done as much as Professor MacEachen to soften the resulting rigidity of Catholic catechetics. He attempts to build a whole new method upon the thesis that "love is the essence of religion." Yet even he has to include in his first course for little children the Trinity, original sin, transsubstantiation, and much more.[1]

B—*The Protestant Ecclesiastical Type.* The point of view stated in the first paragraph under 4 is taken for granted by certain Protestants also, but it is applied with more variation than the Roman type permits —more variation in the assumed processes and methods, and more in the content of instruction. Some writers adhere more rigorously than others to the teaching of dogma as the very essence, or at least center, of religious education.[2] Others would make the initiation into the church, and through the church into the still larger world, a far more varied experience—an experience in which the devotional life, service for others, and training in church loyalty are included along with information and memorizing.[3]

C—*The Biblical-Dogmatic Type.* "The Bible contains in every part truth for the weakest and the strongest," said the late Bishop Vincent, in an argument for the Uniform Lessons.[4] That the friends of the system, when they opposed graded lessons, had something more than the Bible in mind, however, is made clear by their later spokesman, Dr. Sampey.[5] They were consciously protecting certain dogmas concerning the Bible and concerning the plan of salvation.

D—*Types Characterized by "Enrichment and Adaptation of the Material," or by this and the Co-ordination of "Instruction, Worship, and Service."* This clumsy heading reflects the fact that we have a considerable group of progressives who move in the same general direction, but some of whom move farther than others, or include in their journey individual "side-trips". They agree on the following points at least: *a*) They would handle the Bible in harmony with historical scholarship. *b*) They would supplement the Bible by material derived [here great diversities appear] from literature, history, natural science, social life, and art. *c*) Because they give less place than do preceding types to indoctrination and to ecclesiastical conformity, and instead stress religious living as the direct end of instruction, they sift biblical and other material with especial reference thereto. *d*) For the same reason they stress the proper and adequate gradation of material. As a rule they base gradation upon a supposed general natural order of change in interests during growth, together with some special consideration of adolescent conversions.[6]

1. MacEachen, Roderick, *The Teaching of Religion.* New York, 1921; *Religion, First Manual,* New York, 1921; *Religion, First Course.* New York, 1920.
2. Cf. the following: Doane, W. C., in *Principles of Religious Education* (New York, 1900), 32 f.; Hodges, G., in same volume, 79 et seq.; Reu, M., *Catechetics* (Chicago, 1918), 303-317.
3. Bradner, L., "An Experiment in Christian Nurture." *Graded Sunday-School Magazine,* 1916, 208 f.
4. Vincent, J. H., *The Modern Sunday School.* New York, 1887, 251.
5. Sampey, J. R., *The International Lesson System.* Chicago, 1911.
6. Burton and Mathews., *The Pedagogical Bible School.* Chicago, 1903;
Haslett, S. B., *The Pedagogical Bible School.* Chicago, 1903;
Cope, H. F., *The Modern Sunday School.* Chicago, 1907;
Efficiency in the Sunday School. New York, 1912;
Religious Education in the Church. New York, 1918;

Within this group there are, however, significant differences. *a*) While several writers assume that a curriculum consists of ideational material which, after being learned, "passes over" into life by way of application[7], a few treat either worship or social activities or both as primary educative experiences, and therefore as properly a part of a composite curriculum, not an appendage or after-effect.[8] *b*) The religious living that is made by some a consequence of teaching curriculum-material and by others a part of the curriculum itself is variously conceived. The most significant difference concerns the explicitness with which a social interpretation is given to religion.[9]

E—*The Primacy-of-Purpose Type.* This jointed and jolty term designates a mode of thinking that does not conceive the curriculum as composed of "material" in the sense of ready-made ideas to be transferred to pupils' minds, nor yet as a composite of such ideas together with worship and other religious activities, but rather as pupil-experiences, specifically experiences in which intelligent purposes arise and mature. Religion is here conceived of as purposeful living, and getting acquainted with religion as requiring the forming and executing of religious purposes of one's very own. This does not imply that historical material is unimportant, but that it should perform its function of assisting in the solution of present problems. Here, then, is the fundamental conception: Pupil experience of real situations; of the problems that they involve; of real thinking; of making plans, carrying them through, and judging the whole—this as the main body of the curriculum. Some would call this the project theory of the curriculum, but others would hesitate to use this terminology because, *first,* the definition of "project" is still a debated matter, and *second,* the relation of projects to necessary drill is not yet worked out in sufficient detail.

Writers of this group agree, in general, with those of group D where they themselves agree (see a, b, c, d). But they tend to base gradation somewhat less upon a supposed genetic order of interests, and more upon the pupils' growing social contacts. Finally, they give a broadly social interpretation to religious living, and therefore favor projects that touch human welfare at many points.[10]

The School in the Modern Church. New York, 1919.
Pease, G. W., *Outline of a Bible School Curriculum.* Chicago, 1909.
Hodge, R. M., "What Should be the Content of a Sunday-School Curriculum?" *Religious Education,* Vol. IV, 430-437.
Meyer, H. H., *The Graded Sunday School.* New York, 1910.
Athearn, W. S., *The Church School.* Boston, 1914;
Religious Education and American Democracy. Boston, 1917.
Betts, G. H., *How to Teach Religion.* New York, 1919.
Winchester, B. S., "The Church-School Curriculum." *The Church-School,* II, Jan. 1921, 151-153, and succeeding articles to Oct., 1921.

7. Burton and Mathews, Haslett, Pease, Betts, possibly Athearn (see *Church School,* p. 7; *Religious Education and American Democracy,* page 219, division 5).

8. Hodge, Meyer, Cope (in the third and fourth of the works just named), Winchester. But see the last footnote to this article.

9. Cope asserts, and Winchester seems to assume, that social relations are the sphere in which worship and practical activities are to move, and that the problems to be solved through study are social problems.

10. Bower, W. C. "The Reconstruction of the Curriculum." *Religious Education,* June, 1917, 231-238.
Tallman, L., "New Types of Class Teaching." *Religious Education,* August, 1917, 271-280.
Coe, G. A., *A Social Theory of Religious Education.* New York, 1917, Cf.
Education in Religion and Morals. Chicago, 1904, Ch. X.
Cope, H. F., "The Curriculum of a Week-day School." *The Church School,* II, May, 1921, 357-359.
Winchester's general statement is of Type E, but in his detailed exposition he reverts to type D, as when he assumes the traditional position with respect to the relation between ideas and conduct (*The Church School,* II. May, 1921, 365).

Evaluation of Curricula for Week-Day Religious Education

Joseph M. Artman*

I. THE GOAL, ADEQUATE LIVING

Why all the worry and effort about religious education, week-day curricula, and the evaluation of varying schemes and methods?

The answer lies in the absolute necessity for better controlled conduct. The sciences have produced marvelous mechanisms, which have so increased the sphere and complexity of our associations in material-physical ways, and with these our methods of social control have certainly not kept pace. We are face to face with either developing adequate methods of control or passing into decline as races and peoples. The purpose of religious education is to create controls equal to, and, if possible, a little ahead of the problems of this amazingly ramified, complex period of human associations. Control is, first of all, individual or personal. It should develop in everyone so as to serve the good of all peoples and races. The fact of trouble or derangement in any part of the earth today upsets every other part. The development of social controls adequate to stabilize and enhance the neighbor life of a world, with its science and inventions ever increasing, is the task.

The problem is made more difficult by the fact that the personnel of the participants in this living is constantly changing. Older people are dying, children are being born. None of these children come with a scintilla of appreciation for dependable behavior. It is now evident to educational science that whatever method and scope of behavior each of these newcomers shall utilize is acquired by him in the process of living itself. This is a stupendous challenge. It is also a hope, in that scientific education can so stimulate the formation of the control scheme that the children become responsible agents, coöperators, in building the dependable controls so essential.

It is not surprising therefore that old methods are being challenged and new ones being eagerly sought. Our hope lies in this ferment, providing we can honestly build on our past, and seek to solve the problem by producing ways of stimulating the development of dependable social controls. The evaluation of schemes and methods, to be honest with human life, must be on the basis of achievable results in human living. The fact that our society is in ferment, is dynamic, and very rapidly shifting its forms of relationships has already shown the stupidity of fixed, immobile schemes of curricula. The training in good habits, in churchism, in credal dogmatics, in authoritative knowledge, all have failed adequately to develop folks as real agents in the developing relations. Is there any way that is adequate? How can we judge the value of each scheme in use or planned? Certainly, unless something

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better than the habituating knowledge-giving schemes arises our social organization will surely go to pieces.

II. THE SCIENTIFIC METHOD AS A SCHEME FOR EVALUATING CURRICULA

A number of schemes of testing organizations and curricula have been developed, such as that described by Kilpatrick in RELIGIOUS EDUCATION, Vol. 14,* "A General View and Evaluation of Present Methods in Education of Adolescents for Democracy"; Coe, "Discipline for Democracy," in the same journal; Hartshorne, "Measurements of Growth in Religion," in the same journal; and others. These are based on the knowledge given us by psychology as to the nature of human growth and the consequent requirements in an educational scheme. There is no need in this paper to reaffirm the general results of psychology which assume: evolutionary growth with a potential power for growth inherent in each individual; the power of environment not only to stimulate activity but in many respects to control it; the fact that social life,—the parent, the family, the neighborhood, teachers and leaders—are large factors in this directing environment; and the fact that individuals can develop selective control over environment and thus over their activities. There are again the facts developed by psychology as to the nature of thinking, beginning in vital urges, instinctive or as desires, moving through habituating processes, through hindrances and reorganization of the movement into revaluations. And again there are the educational laws developed from all these as to learning,—the necessity of purposive activity, controlled by satisfaction and annoyance, with the guidance of adults, the making of conscious choices; utilizing of strong motives; the developing of wider active interest and coöperating and ever-widening social groups and the study of our social institutions themselves, and so forth.

I believe all of these studies are conserved by the use of the scientific method as a means of evaluating curricula. Science is more responsible than any other thing for our upset world. The science that has made possible the annihilation of space for the human voice, for the human eye, the annihilation of time in locomotion and travel and the passing of information, the control of the necessities of life in manufacture and commerce, the control of nature in all of its forms, has multiplied our spheres of human contacts by tens and hundreds and thousands.* The developments of science make foolish the suggestion of training us to be social beings. The bald fact is that we are social beings immersed in such manifold relationships that we become lost in it all. We cannot escape science if we will. It is changing our life everywhere. It is breaking down our old institutions, traditions and habits. With science entering every department of life there is no choice. It is a necessity that we build new ways of control. This is no criticism of nor remonstrance against science. Science is here. It is here to stay. It is making and will make more amazing contributions still. The difficulty is that mankind is holding out its hands, palms up, demanding of science more material gifts in the way of inventions and new processes, when the method of science, if appreciated and utilized, places within the power of human life, almost infinite possibilities of creative, moral control. In fact, the scientific

*The three discussions mentioned may be found in RELIGIOUS EDUCATION, Vol. XIV, No. 3; June, 1919, at pages 123-155.

†See article, "Science and Social Unrest," Professor Groves, Boston University.

method is an even greater gift than are all of the material processes which science has given to us. The scientific method is the greatest discovery of the century.

Inasmuch as this paper is for the purpose of arousing discussion we wish to present this new discovery, the scientific method, as a sound basis of evaluation of curriculum making. In fact, an intelligent popularization and utilization of the scientific method will do more to evaluate our methods of religious education than any other approach we can make.

Since the discovery of the scientific method, man no longer waits for chance discoveries and accidental successes to beat themselves in upon him, but, instead, by use of the scientific method he reaches out and literally pulls natural law to himself, opening up new fields of control almost at will. By the use of this method man is actually changing the nature of nature itself; witness experiments closely controlled in the fields of agriculture, stock breeding, chemistry, medicine, engineering. Education is one of the last fields to realize the importance of the scientific method and popular religious education has gone along practically unconscious of the greatest discovery of the age.

The scientific method is very simple. (1) The individual or group is engaged in prosecuting certain specific activities of adaptation and adjustment. In the scientific method, whether in play, work, or social life, the effort is always toward prosecuting the activity so as to achieve the highest result in the sense of the best adjustment possible. This calls for constant analysis, revaluation and reörganization of this specific mode of response in the interest of fuller adaptation. Since we are social creatures by nature and are born into a maelstrom of social inter-action and, since adequate controls of our living together is the goal of religious education, the scientific method would make the prosecuting of this living in its manifold relationships the field for developing the new controls. Whether the field of interaction is real or whether it is imagined, it is the actual working out of the process that is essential for religious education.

(2) As an aid in enhancing the quality and scope for the specific process of adjustments, the laws or principles, both from individual or racial experiences, that can be found to help in any way are eagerly brought to bear on the situation. This requires the noting, analysis, organization and evaluation of both personal and racial experiences in the effort to give help in the active process. The whole range of human experience, in any way applicable to the task in hand, is canvassed, the data systematized and evaluated so that the operating principles appear. So valuable are these laws, by the use of which man has gained such marvelous control, that many students spend most of their time in discovering the law, leaving to others the application in specific need. The immediate actor, however, never does best as an actor without due appreciation of the process itself.

(3) The third factor within the scientific method is the persistent search for better ways, more fundamental principles. The prosecution of the task successfully is not the end in the scientific method. There is the feeling that while certain success is attained yet there are more factors, perhaps hidden, that, if they can be found, will help still further to develop the adequacy of response. The persistent search for new factors, together with the re-analysis and re-interpretation of factors in hand, is an essential to keeping the mind mobile and in readiness for better ways should they be discoverable.

This persistent attitude of the scientific method makes it impossible for habits, customs and principles to fix themselves as immovable factors in control. Habits, customs, and principles are factors in a growing adjustment to be used until better ways appear, while active effort is being put forth to discover these better ways. If life is to develop controls equal to material inventions and equal to the demands of a democracy of living, this spirit of advancing the cause by finding more secure means of control is an essential in all individuals and groups. Good religious education will, therefore, provide constant practice in advancing the method itself of social control. This opens the way for studying all the schemes and methods of the race, at all applicable to our social living. The method of Jesus, of Paul, of Moses, of Mahomet, all methods everywhere, are studied, with open minds, with decisions to utilize any part according to its usability or helpfulness in the present and impending social tasks.

(4) The utter devotion to truth. The prosecution of one's life according to the scientific method means the active interest in that life with the insistence on living it according to the facts. Devotion to truth in the scientific method is not blind allegiance to a form, or custom, or idea of the past; but rather the determination to live according to present or discoverable facts and laws involved, for these alone promise successful adjustment. Any failure to live by fact is merely to invite defeat, since law is inexorable. If the facts in hand fail to gain the essential adjustments it is simple evidence of not yet discovering the fundamental laws involved. Truth, facts, are discoverable if sufficient persistence is shown. The determination to discover the facts, both those already known to the race and those not yet apparent, with the insistence on living by these facts when discovered, is what we here mean by devotion to truth.

Questions will at once arise as to where Biblical instruction, worship, and play would enter into such a scheme. By way of summary to the points above, let us say briefly:

(A) Concrete living means all the relations of life. These involve play, leisure, work, school, associations of every kind, in fact every act of every day as well as acts of every day one should be engaged in. It is possible for one to be dodging the real issues. This would mean the curriculum is based on the fundamental interests and cogent issues of associated living.

(B) How wide should be the search for racial experience mentioned in (2) above? As wide as the local situation allows; if possible, as wide as man. There are nine great Bibles, all of which deal with ways of living. There are wonderful suggestions in literature, histories, arts, sciences, skills. Life is the better the more perspective it has for its judgments.

(C) Could a curriculum expect all to be investigators, searchers for better ways (point 3 above)? Perhaps the majority at present do not seek to create. Every child can have this expectancy, at least to the extent of rejoicing when another advances the method. Many now have developed the active expectancy of resisting change; it would seem as easy to develop the active hope for change.

(D) The greatest contribution religious education can make to moral and religious living is that of insisting on facts before action. Action from prejudice, or habit, or even principle is either unmoral or immoral. Only when the agent realizes that religion is present living of a kind, the kind in which one performs each act of life in the presence of the God of truth who

insists on all the facts and who insists on living true to the facts, present or discoverable, is he living the religiously controlled life. In a scientific age the God of Love is the God of Truth in terms of all the facts involved. The stern discipline of the scientific method is our greatest hope in this day of ever-present science.

III. EVALUATION

The survey of week-day schools* shows uncertainty and hesitancy as to curriculum. Most workers feel a new type of approach is imminent. If the scientific method is a sound mode of evaluation the reason for this unrest is evident. The method of science, while not recognized by most workers, is yet in the very air and challenging all superficial approaches.

The following courses are followed by week-day schools: Bible, Gary Leaflets, Abingdon Weekday Series, Scribners', University of Chicago, Westminster, Keystone, Lutheran, Christian Nurture, Roman Catholic Catechism, other Sunday-school literature, Protestant Teachers' Association, Graded Bible Stories (Mutch), Toledo Course (Trettien), Lansing Syllabus, Oklahoma City Syllabus.

All those using the Bible as the text, either as literature or for purposes of dogmatic doctrinal teaching miss entirely the scientific method. The only foundation for a course in religious education is life itself in process of building an adequate mode of control. All are engaged in associated living. There can be no action outside of the social field. At least all action is ultimately social. Social life is the only life we live. In place of laboriously working on social life we should assume it with never a shadow of suspicion that one is ever to participate in any other. The building of this natural social life into the kinds of control adequate for the problems and relationships essential for our day is the task of and furnishes the foundation for curricula in religious education. We will take up the various courses of study in the order named above, evaluating them according to the four questions presented by the scientific method.

1. *The Gary Leaflets* aim to teach the Bible as such with the evident feeling that Biblical knowledge constitutes religious education. The expressional work in the form of handwork with only occasional suggestions of real service show how far this scheme fails to make actual life the center and reason of the curriculum. It is intellectual in approach with memory tests following each lesson and including mostly Biblical passages with certain hymns and psalms. Even this intellectual approach to the Bible is edited as though immature teachers are expected to teach it. The stories are not very well told and only a very few stories outside of the Bible are used and not at all in the sense of surveying human experiences for data on actual problems. There is no evidence that the scientific method as such is even recognized.

2. *Abingdon Weekday Series.* This series is worthy of attention as a serious attempt to provide material for conduct control. It cannot be said, however, that the scientific procedure in the building of adequate social living is the central factor in this series. It does recognize that conduct control is the goal of religious education but, instead of working directly on conduct, it presents Biblical material, stories from extra-biblical sources, the work and task of the church with a presentation of characters to bring out the strong moral factors which made their lives worth while.

*Report of Survey in this magazine, by Professor E. L. Shaver.

The books are all well bound with good print, splendid illustrations and are comparable to any school books. Several of the courses are worthy of special mention. The courses for kindergarten and primary children, while not based upon life itself and certainly not upon the discoveries of the data which life provides for living and the experimenting for the development of future control, do provide many suggestions for living in the home, with little friends, with the nature world and with people in general, with poems and songs and prayers that embody these suggestions.

The two books, "Hebrew Life and Times" and "Life and Times of Jesus," are especially strong when considered from the view of question 2 above. They are not presented as studies in conduct control but do provide splendid source material. They present the life of the Hebrew people and the life of Jesus among the natural habitat, customs and procedures of the times. The treatment is factual, with no emphasis upon religiosity whatsoever, and with questions asking the student to make further comparisons from other stories, references to which are given. These two books form a very wholesome coloring of the customs and efforts of the times in the developing of a controlled life. In the "Hebrew Life and Times," Jesus is presented as one who enhanced the method of control produced to date by the Hebrew people.

While the course cannot be said to be scientific in the sense of following the scientific method itself, it does provide very usable auxiliary material.

3. *Scribner's Series.* Ages six, seven and eight, "God the Loving Father and His Children," "God's Loyal Children Learning to Live Happily Together," "Jesus' Way of Love and Service," attempt by the use of stories to teach the child how to be a Christian in his own world. The fact, however, that expressional work consists in the coloring of outline pictures illustrating the lesson stories clearly indicates that the intellectual content of the lesson is the thing sought. Here again, while there is much suggestion for conduct, the study of the conduct of the child itself is not made. However, much appreciation of conduct may be brought about in an indirect way by the use of these stories is perfectly evident. The effort of the writers has been to adapt the material to the pupils and to carry over Sunday-school impressions into week-day conduct. The week-day conduct is itself, however, not the basis of the curricula. The material lends itself in a remarkable way for use in a scientific method of developing controlled conduct but would have to be transposed somewhat to this end.

"The Junior Bible," for ages nine, ten and eleven, is strictly a presentation of the Bible and in a way not exceptionally attractive to children.

"Witnesses for Christ," a study of what it meant to be a Christian in the early centuries, affords fine interpretative material for the discovering of data for conduct control of the early centuries. This again is not based upon the life the child is now living.

"The Heroes of the Faith," a course of forty-eight lessons for intermediate pupils, is a study of brief biographies giving sketches of "heroes and grandly religious characters, hoping to kindle in the pupil the spirit by which these men and women were animated and encourage its expression in similar virtues and deeds." As brief biographies the work is certainly a success and is adapted to the four questions asked above. The course, however, does not approach the actual life problems of the boy or girl of the age of thirteen, but leaves these heroic stories to find their own vantage

point in the lives of the children. The teacher could use this book in a splendid way for such an approach.

"Christian Life and Conduct," a nine months' course of study for the age of fourteen, is an "analysis of the particular Biblical rules and principles which all Christians should undertake to follow." This statement by the editors is sufficient to show the variance of this book from the four questions above. The work is based primarily on the Bible, giving the human experiences from the history of Israel and the life of Jesus, leaving the boys and girls to be inspired to solve their own moral and religious problems. The emphasis is not placed upon the solving of these problems with this course as a help, but the other way around.

"The Historical Geography of Bible Lands," "The Stories of Our Bible" and "The Life of Jesus" all may be criticised because of the knowledge approach with conduct secondary.

The course on "Young People's Problems as Interpreted by Jesus" discusses religion itself with certain of the lessons taking up questions of the personal religious life. These, however, are not the actual problems found in the lives of the young people nor the actual problems of the day and hour but are what may be thought of as religious problems, such as gaining and keeping spiritual strength by communion with God, preparing the heart for disappointment and sorrow. While much emphasis is placed upon the world of service, it does not approach this in a concrete way. The specific searching for data throughout life and the attempt to actually advance upon our methods of social control with devotion to the facts at hand or discoverable are not found in this course.

There are other courses for the older pupils which would hardly be applicable to the week-day religious instruction.

4. *The University of Chicago series* of text books is based almost entirely on the presentation of Biblical knowledge from the historical point of view. From this point of view the books are excellent with splendid binding, printing, etc., but they certainly do not meet the four tests given above, with the exception of one or two of the volumes. Johnson's "Problems of Boyhood," prepared for the early high-school age, does take up actual problems of the daily life of the boys with whom the lessons were worked out. That these problems will be the cogent situations of high-school pupils everywhere is a question, and yet the method is very suggestive and the book is usable. Practically all of the other books in the series, whether the "Sunday Kindergarten: Game, Gift and Story," "Child Religion in Song and Story," "Introduction to the Bible for Teachers of Children," "The Life of Jesus," "Heroes of Israel," "Old Testament Stories," "Paul of Tarsus," "Studies in the Gospel of Mark," "Studies in the First Book of Samuel," or the "Life of Christ," all are historically biblical in viewpoint. The books for kindergarten and primary contain songs and texts of scripture set to music, carefully arranged orders of service for each Sunday, stories and directions for story building, and so on, but all arranged around certain ethical and religious ideas. The point of view of the four questions above is entirely missing. The aim is to teach knowledge which is considered essential to religious living. The series does not provide for the knowledge to come as needed around the crises of an advancing life.

The same thing can be said of all the books in the series. As source material for point 2 above these books are admirable.

5. *The Westminster Series* is a correlation of the graded lessons of the regular Sunday school. Its aim is to present Biblical knowledge so it will make its impact on the life of the learner. There is no attempt whatsoever to study the actual task of living, to interpret this task from the wide field of human experience, and certainly not to promote experiments in the discovery of new facts and new ways of control. It is entirely lacking in the scienitfic method.

6. *The Keystone Series* is a development of the International Graded Lessons with all the faults that go with that series. There is no recognition of the scientific method of approach to human life itself. No one of the fourth questions asked above is met in this series.

7. *The Lutheran Series* is made up of Biblical knowledge and church catechetics for the purpose of binding the youth into Christian or perhaps church living. It does not allow for a scientific look at life, for interpretation from the broad fields of human experience, nor for the discovery of new truth not yet developed by man.

8. *The Roman Catholic Catechism* is, of course, frankly a method of habituation in the Roman-Church scheme. There is nothing in it in common with the scientific method.

9. The method of approach of *the Protestant Teachers' Association of Brooklyn,* so far as we can learn, is that of Biblical knowledge and that of a rather narrow, evangelical nature. Here again the scientific method of approach is wholly lacking.

10. *"Graded Bible Stories,"* by Mutch is an edited and selected series of the stories of the Bible for each grade from the kindergarten on. It makes the materials of the Bible usable, but does not suggest the scientific approach to human life.

11. *The Lansing Syllabus* and *Oklahoma City Syllabus* are both based on the Biblical knowledge process or the Bible as literature.

In the whole range of available text books for week-day religious education there is not a single series that has yet seen the problem from a scientific standpoint. When one approaches the building of a bridge, he first considers the actual situation with its conditions and problems. He seeks to discover what the bridge is for. He utilizes the discoveries of science and organizes the conditions and materials with this science for the building of the bridge. A good bridge-builder is ever seeking to enhance the quality of bridge-building and therefore seeking to discover new methods and new ways. Furthermore, the good bridge-builder will insist upon using the facts discovered and discoverable in the carrying out of his business.

It seems that the time has come for the leaders in religious education to frankly face the creating of a method by the use of which human life will achieve controls adequate for the relationships of our day. The scientific method provides a scheme or method for such an accomplishment; for, after all, curriculum is much more method than anything else. We have been laboring all the time to build content, thinking that content would make curriculum, when, after all, the whole of life is content. It is impossible to escape content and what life needs is a method that will give it more adequate control in the contents that it already has. It is impossible for one to turn around without turning into relationships of one kind or another. At the present moment everyone of us is feeling his life crushed and distorted by the monster war and up to the present time we have been utterly

unable to supply a method of human relationships that removes war as a way of settling disputes. Likewise, in our relationships as nations and races—in which each and all of us act every day of our lives—we have not yet built up a method that insures control adequate to the needs of man. In the struggle between capital and labor, involving all, is again a field in which we have so far failed to develop a method by which mankind controls in a way fair to all.

Is it not time, therefore, that we approach the problem directly, that we seek to develop out of the process of life itself its own control? It is life itself, with the enhancement of scientific inventions, that is creating most of the problems requiring control. Life itself, by the use of the scientific method, can and must build up the system of control.

The best curriculum or scheme for scientifically approaching the development of controls for human life has not yet been utilized or apparently thought of in the search for curricula for week-day religious instruction. If we take the four points mentioned above as our scheme of testing, the *Canadian Standard Efficiency Training Program* comes nearest to measuring up of any method now in use. Its companion, the American Christian Citizenship Training Program, is perhaps of equal merit, but it is not supported by the united churches as is the Canadian program.

(1) It does base its program on actual living as a Canadian citizen in a Canadian community and in the local groupings. It recognizes the fundamental interests in which we live our social relations. Play and leisure time are much emphasized and strong programs for guiding them are provided. It recognizes the school and not merely supplements it, but evaluates it and makes it a part of its program. It recognizes the home and community relations and draws these in as a part of its program. It recognizes the arts, the sciences, and literatures to quite an extent, as any study of the many constructive things suggested for the boy to do, as a part of his program of development, will show. It recognizes the church as a normal community unit and stresses normal participation in church-life with both study and devotion as a part of the program.

(2) Does it provide for the gathering of data from individual and racial experience? It does so provide in the regions of play, work, vocations, social life, arts and sciences, nature study and so forth. It does not have the largest view of the realms from which data can be obtained. For example, there are nine great Bibles in the world and it draws upon one only. But the fact that it does look upon Bible-study as a realm from which suggestions can be obtained for the living of this life is a point of very great merit for the program. Should it broaden its range of vision in social study and social methods and look into the literatures, histories, arts and sciences deeper for the purpose of getting method it would measure up much better.

3. Does it provide for experimentation and discovery of even more adequate methods than the individual or race has yet obtained? The program does not seem to be conscious here of this as a worthy attitude, although it is such that this very well could be incorporated and made a part of it.

4. Does it provide for the devotion of dynamic truth? To a considerable extent, Yes, but on the whole, No. Truth is still recognized as something that is, that has been handed down. In other words, truth is recognized as something formal rather than dynamic and creative. The devotion

to the advance of truth and the utter determination to live by the new truth when found is not the spirit of the program.

However, the fact that this program notes that life is growth; that life is concerned with the prosecution of activity in concrete situations; that the rounding out of this life in all its phases—presented by the program as physical, mental, social, and devotional—is desirable, makes it the one program that in any way approaches the situation at all.

What has been said of the above is applicable to the American program as developed according to the American situation.

The Boy Scouts have a program that, when evaluated by these four points, stands out strongly as a curriculum for religious education. In answer to point (1) it does recognize that life is in the concrete and is the prosecution of a series of activities. The breadth of activity conceived by the Boy Scouts is, however, decidedly narrow. In the first place, the program is avowedly a leisure time-program and not for the evaluation and motivation of the whole life. It has the merit, however, of noting the importance of the leisure time which many other methods do not touch at all. While it puts emphasis upon activities related to the home and community life, it does not lead the student to evaluate these so as to appreciate their meaning and the meaning of social life itself. It is more a program of specific activity in social life without a strong interpretation thereof. Moreover, eighty per cent of these activities are physical or technical in nature. It does not appreciate the tremendous region of activities within social life itself. It attempts merely to supplement the school and not to evaluate it. Similarly, it recognizes the church and reverence to God, but it does not make this a crucial portion of its own responsibility.

(2) It provides for a great amount of investigation and application of data so far as the mechanical arts and sciences are concerned. It is quite weak in bringing in data as to social method.

(3) It provides strong stimulus in the discovery of new truth so far as mechanical arts are concerned but seems to miss entirely the discovery of new methods of social living.

Point (4) is heavily stressed by the program from the formal standpoint. A scout is on his honor, reverent, kind, etc. So far as these formal, moral standards are concerned, its insistence on living is very strong. It fails to recognize, however, the necessity for dynamic truth yet to be discovered which may change the entire method of social living.

There are other methods; for example, the Four-fold Scheme now being worked by the Secondary Division of the Sunday School Association as well as certain church schemes of the Episcopal and Methodist churches. These are similar to the two organizations just mentioned, and have merit as approaches to real interests and cogent problems.

It would seem that the method which the Canadian Council of Religious Education has developed contains the most hope for a genuine scheme of religious education. (1) Such a scheme for week-day religious instruction would recognize the totality of life-processes as the primary element in the curriculum. It would base its study on the developing of method for the living of this life. It would therefore recognize all of the fundamental interests in which children engage in any age or grade and provide a method for evaluating these. This, of course, would include the home, all that the school does, all the leisure time, in fact, the major activities of the child.

(2) It will provide for bringing the experiences of the race to bear upon the activities the child is prosecuting. This field should be sufficiently large as to cause the child to realize that only small amounts of race heritage, so far as class time is concerned, can be noted, so that the child on his own account may draw upon other sources. It would seem wise to utilize all the great Bibles, all literatures, all histories, the arts and sciences—because science certainly has given us great helps in living. The present courses of study, such as the Abingdon, certain books in the Scribner and University of Chicago series make admirable source books for such a curriculum, in matters of effort to buld up religious control.

(3) Certainly more definite provision for the study of methods of living, so as to discover and advance larger ways of control than have been yet achieved, is an essential if our curricula of week-day instruction are to have genuine merit.

(4) The determination to live by truth attained and discoverable certainly provides for the element of faith, of devotion and of worship. Here the God of Truth attains real majesty.

Worship in the Week-Day School

Hugh Hartshorne*

This brief statement can do no more than suggest certain outstanding problems. For a more complete discussion of worship in connection with week-day religious instruction the reader is referred to my article of this title in Religious Education for October, 1916, XI, 5, p. 419.

First, it is necessary to distinguish between worship and instruction in the materials and practice of worship. The week-day school will ordinarily include both. Let us consider the former.

Just what place will worship as an experience have in the week-day school? What practical problems of the pupils' lives can well be to make the worship contribute directly to the value of the week-day session itself?

If the devotions are to help in establishing a mental set by which the minds of the pupils will be more effectively employed during the remainder of the session, what will be the subject matter of the opening service? How long a time should be devoted to it? Should it be informal and spontaneous, or planned? If planned, by whom, the teacher or the pupils? If the devotions are to help in relating the work done to out-of-school interests, then the closing service will need to be planned with this end in view. Which is more appropriate here, informal or formal worship? Prayers prepared by the children for their use in unison, or individual prayers of teacher or pupils, or classic prayers?

To what extent should we try to have worship contribute to the whole world of experience that lies entirely outside the week-day

*This paper was prepared, at the request of the Program Committee, as a part of the basic material for the Conference, by Professor Hugh Hartshorne, Ph.D., of Union Theological Seminary.

school? What practical problems of the pupils' lives can well be brought into this experience? What community and world problems, such as health and disarmament, should be made the subject matter of worship? How can the imaginary human fellowships of worship—the sense of our oneness with all mankind—be made to contribute to better feeling between different social groups, different nations, different races?

Supposedly, we want the week-day session to fill a real need in the lives of the pupils. This implies a careful study of their other religious and educational experiences to determine just where the weak spots are. Such a study would enable us to decide the types of worship that should be emphasized in the week-day school. In some cases, we should need to give our attention to the experience of private prayer. Just what sort of worship will best illuminate the individual's own devotional life? We might venture a guess that informal worship, largely participated in by the pupils themselves and containing a wide variety of interests, both personal and social, would be of most help here. Again, the need might be for training in common worship such as is practiced in church services. In this case, probably most help would be derived by making the week-day service much like the church service in form; only providing such content as will mediate and express the children's own religious aspiration.

After we have decided upon the immediate objectives of the worship and its major content and form, there remain still the following problems: The selection of material, and leadership.

Just what hymns should be used, and what is the best book for this particular school? Granted a body of hymns, how should the ones to be used on any day be chosen? By the leader? By pupils? In advance? In relation to the development of the service itself—that is, not in advance, but in response to needs as they arise?

So in like manner, the psalms, scripture and any other material.

Whether teacher or pupil should lead, or whether leadership should be by an individual or a group, depends on what is to be accomplished. We would not shoot wide of the mark in suggesting this principle: Let responsibility and participation both be shared by the pupils as much and as rapidly as their growth in the experience of worship and in their power of controlled self-expression will permit. But never permit the pupils to suffer for want of adult assistance.

Numerous problems suggest themselves in connection with leadership in prayer, but space permits reference to only a few. How long should a prayer be? How many ideas can be successfully employed? What should be the character of the language and the manner of it? What use can be profitably made of sentences or phrases announced by the leader and repeated by the children? Of silent prayer? Of directed silent prayer, the leader suggesting the thoughts or subject matter? Of prayer the content of which is suggested by the pupils either at the time or just previously? Of extemporaneous prayer by pupils of various ages?

Further, a whole series of problems most pertinent to the week-day situation arises in connection with the grading of worship. How many ages are represented in any one session? How many grades should

be brought together? If worship is solely by classes, how can the time be best expended, on common worship of a formal character, or on informal worship? How adjust the material and form to the several ages?

Finally, there is the problem of constituency. There is usually no serious problem here as long as the children come from one church. But when they come from churches whose fundamental ideas concerning the nature of God and his purposes are at variance, then there is real difficulty, if we take the worship seriously. What do the several groups hold with reference to the meaning and purpose of prayer? Is God an oriental potentate, a father, a friend, an autocrat, arbitrary, a person, a force, subject to cajolery, immovable, sympathetic, cold, far away in time and space, etc? It makes a difference. Perhaps an even greater difficulty arises from the fact that now and then the church people themselves don't know just what they do think about God, and that in any one church there is a wide difference of conviction on this point. Possibly the week-day school, coming freshly to this problem, can help to clarify our church opinion a little, and build up, as the traditional Sunday school seems to have failed to do, a vital and rational view of God.

A few words, then, on the second of the two major interests mentioned in the second paragraph, viz., instruction in worship.

The week-day session has almost a clear field here, and a most important one. All forms of worship, whether in connection with the session itself, or in the Sunday school, or the home, can be greatly improved by instruction in the materials and practice of worship. A vast deal of study is needed to make what happens in worship a really vital experience. The words used in hymns and prayers need to be defined, the ideas illustrated, the truths worked out, the beauty of form appreciated. Much needs to be learned to be used to best advantage, such as unison prayers and psalms and some of the hymns, particularly the prayer hymns. If books are used, there is need for training in the finding of places and the reverent use of the printed page. This is particularly true of printed prayers. And there is need for practice in appreciative singing of hymns, with due consideration for their meaning and character. The Lord's prayer is for most a meaningless rigamarole. It needs to be discussed so that a wealth of fine associations may cluster about its every phrase. What is prayer? Who is God?

All these things and many more need to be talked over. The week-day school offers a fine occasion for it. And the problems are legion. How shall we do it? How much time is needed? What help can we find? What is the best way to drill a class in the use of a prayer, or psalm, or hymn?

The Application of Modern Methods to Week-Day Religious Instruction

James F. Hosic*

All learning processes are subject to the same laws and conditions. Fundamentally the ways in which the kitten learns are also the ways in which the baby learns. Indeed many of the most useful facts and principles of the newer educational psychology were arrived at in the first instance by observation of the ways of the animal folk. How much more true is it to say that whatever we may discover concerning the intellectual growth of children will help to provide more effectively for their moral and religious growth.

There is, moreover, a link between these two, the intellectual and the religious, which is missing in the case of the other pair, namely, language and the power of thinking which it enables. There is every reason for seeking in the field of regular day-school instruction for new light on church-school problems.

At the present time teaching is in process of being greatly invigorated through the influence of certain concepts of method not before so clearly grasped nor so skilfully applied. Taken severally, these concepts are not new. Their synthesis into a single working viewpoint is, however, new, as also in large measure the corresponding technique.

Prominent among these concepts are those of self-activity, apperception, interest, learning by doing, psychologizing of subject matter, individuality, and social participation. Their prominence in either the doctrines of Rousseau, Pestalozzi, Froebel, or Herbart will be recognized at a glance. What is not so evident, however, is that all of them are implicit in the notion of self-directed social experience. In a word, the best conditions for healthy human growth are activity and coöperation.

In the psychology of experience and the principles of social or religious living will be found theory sufficient to guide us in evolving an adequate technique. Very gratifying progress is being made in doing both, though a distressingly large amount of teaching is still distinctly formal.

The concept of growth through experience is very fruitful for education. It enlarges our idea of earning; it makes us suspicious of mere memory of words; it guards us against failure to provide for the complete process. Experience should be largely of a positive character. The learner moves toward a goal which he has more or less consciously set up. He plans and directs his own steps toward that goal. He criticises and evaluates his own progress. Thus his conduct is shaped by resulting satisfactions and dissatisfactions which tend toward the repetition or avoidance of the course which he has pursued.

The justification for the stress which so many teachers now lay upon dramatization and constructive work is not merely that the children are more interested; it is that the experiences thus enabled are more complete. The children can participate more fully in the carrying on of such activities than they can in those more abstract and remote. Vicarious or indirect experience must, however, be similarly well rounded. It is notorious that pupils

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do not assimilate and retain ideas which are merely handed to them. The mind must, so to speak, reach out after and consciously grasp and use the food it feels the need of.

Setting up the conditions favorable to the more educative type of experience is the essence of what is now called the problem or project method. This demands that the teacher begin where the pupils are; that he assist them to discover worthwhile ends of endeavor and definitely plan to realize them; and that he encourage, guide, and direct the workers while they pursue the project to its culmination. For example, a class of seventh grade boys was scheduled to study the Gospel of Mark, using one of the helps now in common use. They failed to respond and the teacher found it necessary to adopt new measures. He decided to suggest to the boys that they make their own outline history of the life of Jesus. Simple notebooks and paper for drawing were secured. Then the question was put, "How shall we do this?" "Read a chapter and see what happened and then make our own outline of it," was the reply. Presently the map was necessary to clear up the events. A contest ensued as to who could best portray the Master's journeys. Most of the class began to grasp the story. Soon discussions arose and quite naturally the teachings of Jesus were introduced into the lessons. This led to an outline of what Jesus stood for. Ultimately most of the boys obtained most of the results which the course was planned to give. But these would never have come through merely formal instruction. They came through purposeful activity, organized around a goal consciously set up. In a word, they were learned through a project.

Note that the efforts of the boys were guided by a purpose identical with that of the school of which they were a part. They sought to learn what Jesus said and did. But the learning which actually took place was not so simple as this. The boys found a satisfaction in reading about the deeds of Jesus. They were impressed with his way of meeting the problems he had to face. They discovered why so many others all over the world have learned to admire and follow the Master. They learned how to read intelligently the account of what he did and said. Incidentally they acquired a greater respect for the church school as a place where actual work is done and done by the pupils themselves. They learned, moreover, to help each other and to coöperate with the teacher. These are some of the things which schools of religion exist to teach.

From the side of the psychology of learning, then, the chief contribution of modern method is the theory and technique of projects. There is danger that the project idea may be taken in a superficial sense and may in consequence add little of value to the practices of church schools. There is evidence that this danger is a real one. Nevertheless, nothing could be more fruitless than the formal instruction which the new idea tends to displace and a serious consideration of what really happens when we really do things or really experience them vicariously will tend to obviate the danger. Other things being equal, the fuller the participation, the greater the growth. Hence the keynote should be, *Greater opportunity for participation in educative experiences.*

But not all experiences are equally valuable for developing moral-social character. Experience may be effective but tend to wrong ideals and wrong habits. What sort of experience tends to religion and morality? Again

modern method has its suggestions, for though debarred from "direct" instruction in religion, the public school has never been, either in theory or in fact, a "godless institution."

Our cue is found as before in the concept of learning by doing. If pupils are to develop the spirit of worship, it must be by active, real participation in worship. If they are to become keen for the welfare of others, it must be by actually taking thought for the welfare of others. If they are to meet and overcome their tendencies to antisocial conduct, it must be by practicing with conscious success social conduct. The spirit of fellowship grows through fellowship.

Now the modern school undertakes to develop ideals and habits of moral-social conduct through the social experiences of the classroom, the assembly, and the playground, not by causing the pupils to learn abstract statements about such conduct. The method is again the problem method, the method of coöperative group enterprise. The children do things together. They learn to work with others by working with them. The attempt to do so is made a conscious endeavor and hence the resulting satisfactions attach to the right point of reference.

It follows that the church school, so far as it aims at similar goals, should consider how far these same methods are applicable to its work. The children should be called, not merely to worship, but to assist in making the worship more worthy. They should not only study about social problems but should help solve them. They should consider, not merely the trials and temptations of the heroes of the Old Testament but also their own and those of their neighbors.

As Professor Coe has so clearly pointed out, where the religious instruction of the past largely failed was in offering to boys and girls little aid in solving their own present religious problems. In this respect the newer conception of educational method is most helpful. It starts with the pupils' own problems and brings the experience of others to bear to help in solving those, instead of seeking to impart a knowledge of past experience in the hope that when the need arises in the life of the learner the solution will be at hand.

And it regards the child as able to play a larger part in choosing his purposes and in carrying them out than was formerly thought possible. Not withholding necessary stimulation and guidance, it nevertheless gives adequate play to intelligent self-direction. Above all it prizes attitudes, ideals, and habits as of more ultimate value in conduct than mere information as such. The latter is best acquired under the stimulus of a controlling purpose, rather as a means to an end than as an end in itself.

The use of modern methods will require the building up of a new tradition of what constitutes both learning and teaching. It demands a new point of view and much new technique. It implies the revision of the course of study and the rejection or postponement of much that can not be made to function in a sufficiently useful way in the experience of children. But since the principles of reorganization are to be found in the nature of human personality itself and in the example and teachings of Jesus, we should courageously undertake it. For Jesus believed in the school of experience, which he made also a school of fellowship, as his relationship to his disciples clearly shows.

An Evaluation of the Aims of Week-day Schools

Benjamin S. Winchester*

As one scrutinizes the aims of week-day schools of religion, as disclosed in the survey of Prof. Shaver, he is driven to two conclusions: first, that these schools owe their existence to the fact that there is a widespread and growing conviction that our present efforts at religious education are inadequate, and, second, that the aims around which these schools are being organized, and which are to determine their curricula, methods of teaching, organization and administration, are not essentially different from those which lie back of the other agencies of religious education, such as the Sunday-school, for example. Let us consider briefly the significance of these conclusions.

I. The conviction that Present Religious Education is Inadequate.

It is judged to be inadequate on various grounds. First, the conditions in society indicate that this is true. The prevalence of crime, the loosening of moral restraints, the evidences of selfishness and greed, the emphasis upon rights rather than upon duties, the injustices and barbarities of our boasted civilization, the dependence upon force rather than upon reason and persuasion as a method of settling disputes—all these indicate that something is radically wrong with us, and religious people are impelled to believe that these symptoms point to a need of more religion and reveal shortcomings in our religious education.

This conviction is deepened as one looks closer. It is discovered that a very large proportion of our population is quite outside the range of immediate educational effort. These 27,000,000 are untouched by religious education of any systematic kind simply because they do not go to church or Sunday-school. Moreover, those who do go seem to gain but little. The Report on *Religion Among American Men* was a startling revelation as to the place which religion occupies—or fails to occupy—in the consciousness of the average man, for the draft gave us a cross section of the young manhood of America.

We seem, therefore, to be compelled to admit that our efforts at religious education thus far have fallen far short of producing the effects, either in the individual or in society at large, which must be produced if this world is to be a satisfactory one in which to live. Life now is too hampered, too subject to the limitations and disturbances which cause widespread annoyance and suffering. Militarism, industrial warfare, partisan politics, competitive commercialism, exploitation of the weak by the strong, the lust for and the misuse of power, class hatred, race antagonism, domestic tragedy and the crime in high places and in the underworld—all these are far too prevalent in our so-called Christian civilization and we seem incapable of avoiding them. They seem beyond control.

The hopeful aspect of the situation is this. Not only is there a hunger for a less restricted, more abundant life, but the very movement toward week-day religious education is evidence of the belief that this bad state of things can be improved, through religion and by means of educational methods.

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The abundant life we hope for is, must be, attainable. If we have had too little religious education, let us have more of it. Let us bring more people under its influence. Let us devote more time to it. Let us make our discipline more thorough. Thus far, I fancy, we should all find ourselves in substantial agreement.

II. The Assumption that Present Needs will be Met by More Religious Education of the Same Sort.

It is perfectly natural that the persons who are convinced that more religious education is necessary should proceed to expand along lines already familiar. Let us teach more Bible, more missions, more church history. Let us place more emphasis upon drill and memorization. Let us make Bible stories more attractive and interesting. Let us have better text books, illustrative material, and more elaborate equipment. Let us employ more of the methods which have been effective in public schools—map work, hand work, dramatization, expressional activities. We must seek in every possible way to get knowledge across, to motivate the instruction by means of credits and tests. Let us have more worship, the learning of more hymns and prayers.

If, however, our religious education is admittedly inadequate, it is a fair question as to whether the present unsatisfactory conditions in society will be remedied, or in any considerable measure improved, by simply increasing the amount of the same kind of education. It may be that we need a different kind. Before we commit ourselves finally to the building up of a new institution upon the old foundations, it would be well to examine afresh the aims for which the institution is to exist. It may be that we shall discover other fundamental reasons that help to account for the inadequacy of our religious education. It may be that the present unsatisfactory conditions in society are partly the result of conflicting aims in education, of uncorrelated teaching processes, of waste and confusion due to the overlapping of agencies and programs. If so, we should hardly remedy a bad situation by devising another agency of similar type to do the same sort of thing in more vigorous and determined fashion and thus add still more to the confusion and mal-adjustment from which the mind of the pupil already suffers.

This may seem a harsh way of putting the case. There is no desire to speak inviduously of week-day schools, or to disparage their efforts. There are obvious reasons why their aims should be, at the start, those which have been generally assumed in other schools. The very desire for more time, which has led many to seek for an allowance of time from the public school program, has brought pressure to bear from school boards which tends to strengthen the assumption that knowledge is the important thing in education. "Produce your text books, let us see your course of study, before you ask for public school time," they say. Public school efficiency, in the popular mind, has certain tangible aspects. It is apt to be judged by the elaborateness of courses of study, as apparent in text books, "stiffness" of courses, rigidity of discipline, "high standards."

Moreover, in asking support for these week-day schools, those who stand sponsor for them must show results. The public is not content to pour money into a new venture year after year with nothing to show for it. The easiest things to visualize the conception of religious education are

"exhibits" of hand work, note book work, essays, examination papers, models, memory drills, demonstrations, dramatizations—all of which leave still unanswered that deeper question, *What have the pupils become?* How differently do they feel and act? What habits and attitudes have been established? By what motives and purposes are they controlled? It is not so easy to make a convincing demonstration of these things, nor can a demonstration be made so speedily. It may require not months, but years, to convince a community of the real success of a school, judged by such tests as these. But these, after all, are the true tests.

We plead, then, for patience in the formulating of aims. Let us not lose this fine opportunity, offered by a widespread desire for something more and better, by failing to think through our educational processes until we arrive at something better, and not merely something more. Let us insist upon a fresh formulation of our aims in religious education; first, the great, central, controlling aim, by which all elements which enter into the educational process are to be relentlessly judged. And then, the subsidiary aims, around which to build in detail our future systems of religious education. The survey plainly discloses the fact that this is precisely what we have failed to do as yet. But how shall we proceed toward such formulations?

Have we not a clue in the very conviction out of which week-day schools have arisen, the conviction that the state of society is becoming intolerable, but also that it is improbable? Let us set out from this point of departure, and ask the further questions: In what respects is the present order of society unsatisfactory? What kind of a world would we like to create, through education? What sorts of individuals would be necessary to make up such a world? And by what educational agencies and processes may such individuals be produced? If we could but answer these questions we should be in a position to test and evaluate our materials, our methods, and our results in the teaching process.

This leads us at once to the heart of the problem. If it is our hope to improve society, then our education must be such as to lead each pupil to reflect upon, and to seek to change the world in which he is living, the real world of his everyday experience, the world in which he finds his everyday relationships to parents, brothers and sisters, schoolmates and playmates. Our education must seek to make God a real Fact in every part of this experience, a Reality not only to be reckoned with but also to be coöperated with and helped by—not only a Fact of experience, but a potent Factor in the attainment of satisfaction in living. And if we are convinced that certain attitudes and responses which children make to this world of their experiences result only in making their own and others' lives miserable, then our education must set itself to the cultivation of other attitudes and responses and habits which lead to the opposite result.

This leads us, then, to the study of the motives from which children act to a study of the strains and problems of childhood, the instincts and desires which now control conduct, and to a study of the processes by means of which these motive forces may be transformed into others. We are concerned, in other words, with nothing less than the making and remaking of human nature, as Prof. Hocking has put it, with nothing less than the transformation of instinct and the supplying of powerful new motives.

It is not our task to attempt to present in detail the aims which should

guide our educative processes, but simply to evaluate the aims already confessed. To attempt to make a detailed statement of aims would lead us into the whole problem of the curriculum, and that is another story. That theme will be discussed elsewhere in connection with the program. We may, however, pause to say that the formulation of the kind of aims we are advocating does not involve the abandonment of those things we have previously assumed to be essential in religious education. The Bible and missions, and all the other things, will still have their place. But they are all *means,* not ends. And if we can but recognize them as such we shall have taken the step so necessary in order to vitalize our use of any of them. Subjects as ends of instruction have but a doubtful and uncertain appeal, but subjects as means to the attainment of a desired end—an end which is desirable to the pupil because a necessary and recognized part of his own experience—subjects and books and paraphernalia of teaching which find this kind of an introduction to the pupil's mind become immediately important and worth while. And things which do not seem worth while to the pupil are not really taught, however important they may seem to the teacher. The surest way, therefore, to realize what many of us now think we are after is to seek for a different thing, namely a definite result in the pupil, and these other things shall be realized in addition.

So far as the movement toward week-day religious education has progressed, we may express the judgment that it has started with a very fruitful impulse, the conviction that we need a better world, a more just and kindly order of society, made up of well-disposed, coöperative, sympathetic and devoted individuals, intelligent as to the causes of discontent and bent upon removing them; in short, a world made up of men and women who love God supremely and their neighbors as themselves. But, thus far, it appears that the persons who have set out thus hopefully upon this splendid enterprise are in danger of letting slip this golden opportunity to seize upon the only clue which will ever lead us anywhere, the clue that is furnished by life itself, the life of the pupil whom we would educate plus the experience which mature people have already gained through living. Instead of following this clue, attention is being diverted from life itself to materials and programs and methods which are never ends in themselves and of whose value we can judge only as we keep constantly before us the conditions and problems of life.

The Aim of Week-Day Religious Education

GEORGE CRAIG STEWART*

To make God central and not circumferential; to make Him focal and not marginal, vital not casual, a living Presence and power, not a dead impressive name,—this is the supreme aim of Week-Day Religious Education.

The supreme aim is not to teach the Bible—that is a means to the end; nor to teach behaviour—that is a fruit not a root; nor good citizenship, nor social service, though they follow as the day follows the

*The opening of the discussion following the paper by Dr. B. S. Winchester. Dr. Stewart is the Rector of St. Luke's Episcopal Church, Evanston, Ill.

sun. The supreme aim is to call God in from the frontiers, and to make Him real, neighborly, available, usable, indispensable. The aim in a word is to complete our educational system which, without religion, drags like Pharaoh's chariots. There can be no education which leaves out religion. There can be no education which leaves out the supreme fact in the physical universe, the supreme fact in human life, which is God. One cannot pack his suit-case and leave out the suit-case. One cannot study art, science, literature, history, philosophy, and leave out religion which is the warp and woof of all of them. Religion is no mere department of life. It is no mere elective course in the school of life. It is as Browning said:—

"No mere smile o' contentment
No mere sigh of aspiration sir,
No quality of the finelier tempered clay,"—

No mere luxury for exquisites, no mere cake and ice-cream at the feast, no mere embroidery for the robe,—but rather

"Stuff o' the very stuff
Life of life, self of self."

To develop, then, in children their awareness of God by faith, to sharpen their spiritual focus, to train them in the art of prayer, to cultivate in them a robust spirit of loyalty to God and obedience to Him, and love for Him with all their heart and mind and soul and strength, this is not only the first and great commandment, but the first and greatest aim of our Week-Day Schools.

And the second is like unto this, to train the child to love his neighbour as himself.

What Official Relations Are Desirable With Public Schools? What Unofficial?

Jesse B. Davis*

Our public schools are now in the process of reorganization. With the great changes that have taken place in the population of our schools, in the alarming tendencies of modern civilization, and in the whole science of educational theory and practice, we have been forced to formulate a new statement of our aims and purposes.

The National Educational Association, which is our chief nationalizing influence, through its commission on the Reorganization of Secondary Education, has announced its aims under the caption of the "seven main objectives." These objectives may be applied to the whole field of public education and are stated as follows: health, command of fundamental processes, worthy home membership, vocation, citizenship, worthy use of leisure time, and *ethical character*. Ethical character is placed last in the list, not because it is of least importance, but because it is the all inclusive purpose to be accomplished by and through all of the other objectives.

Along with this movement for reorganization has been a broadening and extending of the functions of the public schools. Buildings are now open

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day and night to students of all races and all ages. The curriculum is so broad that practically any subject will be taught or any line of training will be given for which there is a sufficient demand to warrant the employment of an instructor. The schools are going out into the factories to teach English to foreigners and to train for citizenship. They are going into the homes to teach mothers how to care for their babes and how to keep house in the American way. They are joining hands with Chambers of Commerce, Rotary Clubs and Kiwanis Clubs to aid boys in the choosing of vocations. They are opening their doors to most intimate coöperation with the Boy Scouts, the Camp Fire Girls, the Y. M. C. A. and the Y. W. C. A. If, then, in the full development and training of the child, public schools are reaching out their hands and soliciting coöperation with every agency vitally affecting the life of the child, why should they not hold out their hands to coöperate with the church?

The first answer is that up to the present moment the church has had very little that wastangible to offer by way of coöperation. The Protestant Church has never taken its responsibility toward the child seriously. It has admonished the parents and then left the obligation of religious training upon the home. It has maintained a feeble, half-hearted support of the Sunday-school which is not functioning satisfactorily in the present generation. Now, a sudden awakening has taken place, and without stopping to know scientifically the ways or the means, the church is rushing into a movement for week-day schools of religion as the solution of its problem, and to aid in its promotion is making certain very definite demands upon the public schools.

Public school officials have always realized that the schools could not completely round out the education of the child because they have been forbidden to attempt *directly* to develop his religious or spiritual nature. Some officials who have had this problem at heart have welcomed this week-day movement, and, without analyzing the situation or by utterly disregarding the consequences, have granted every request.

Other officials, while really desirous of accomplishing the same result in the complete education of the child, are conscientiously asking certain very fundamental questions:—

1. Just what is the real aim of this proposition? You do not seem to be agreed in your stated purposes. If the plan is to promote sectarianism, if you do not clearly know just what you are expecting to accomplish, are you justified in coming to the public schools and demanding the time of the children? As public officials, we certainly have no right to go before our Boards of education to ask their formal action upon a proposition which is only half-prepared and which is open to question as to its real motive.

2. We admit that religion is an essential factor in the nurture of the child. What do you conceive to be religion? Can it be taught out of a book? Is it a matter of information alone? Does it not imply feeling and emotion as well as intelligence, and does not worship play a most important part in developing the spiritual life? Are you sure that you have worked out a satisfactory plan to accomplish these essential things—the essential factors which the public schools cannot supply?

The progressive, up-to-date public school is now training the child in right habits of thinking, in forming right habits of conduct as an individual and as a social being, and can, in all probability, do this much better than

the church school. And it must be recognized that there is much in the life and influence of the public school that is distinctly spiritual and religious. The school of religion must prove to us that it can do what the public school cannot do, before we can be justified in taking time from an already overcrowded curriculum or in substituting this work for some other regular school activity.

3. As public officials we are representatives of the *whole* community and must respect its opinions and its feelings. We are under obligation to obey and respect local ordinances, state laws and the spirit of the constitution of the United States. Therefore, before taking any steps which would precipitate the community into a religious controversy, and so bring disorganization and confusion into the public schools, we must be very certain of the ground upon which we stand.

To grant time from the regular school day, to permit the use of school buildings for religious education, to use the time of the teachers or supervisors to inspect and in any way be responsible for the curriculum or methods of teaching religion, is treading on questionable ground. In some communities no difficulties may arise, but in other parts of the country the suggestion alone is sufficient to start a conflagration. I am well aware of the ideal possibilities of such coöperation and of the arguments to answer this position, but I would simply remind you that it is a condition and not a theory which confronts us.

4. A study of the survey shows that this movement is now in a very early experimental state, that its policies, methods, and best form of administration have yet to be worked out satisfactorily. We are convinced that it is a movement in the right direction, that it ought eventually to succeed, and we are anxious to be of assistance in solving this difficult problem. However, if by the expression "official relation" is meant the taking of any action which requires the formal sanction of the Board of Education, we doubt very seriously the desirability of such a procedure at the present stage of the movement.

This statement, however, should not be interpreted as inconsistent with the thought implied earlier in the discussion, that the hands of the public school *are* outstretched to coöperate with every agency concerned with the welfare of the child. The public school is and should be ready to coöperate in every desirable way in encouraging and perfecting a plan for the religious training of youth.

In this day we are depending altogether too much upon reform by outward regulation. As Dr. Cope has so splendidly stated in his introduction to the survey, "This is an era of imposed morality. Salvation by legislation is the popular faith, with those who care about any form or degree of salvation." This appeals to us as the easiest way out of our difficulties. Is it not in line with this tendency when we demand that the public schools make official rules which will help force children to attend our week-day schools of religion, and which will force us to maintain a proper standard of curriculum and methods of teaching? Is there no faith in God, no faith in the Church, no faith in the power to solve this problem from *within?* Let us admit that we have failed of our past responsibility, but let us first recognize the obligation of His organized forces on earth toward the child life of the nation. We need to impress upon the Church itself its full duty in a manner which will bring

forth the necessary power and support that will make this movement a success. This movement must be made to stand upon its *own* foundation; it must be made to prove its *own* value as an educational factor in the life of the child. Leaning upon the support of artificial relations with the public schools is an admission of weakness, and, without the fountain of spiritual power springing from within the church, the plan is certain of ultimate failure.

The public schools can coöperate with the church school very effectively just as they are now coöperating with the Boy Scouts, the Camp Fire Girls, the Y. M. C. A., and many other agencies touching the lives of the boys and girls. Some definite sugestions for such coöperation may prove helpful.

1. Teachers may be asked to serve on committees or boards to aid in planning courses of study, methods of teaching, and pupil activities which will correlate with the work and activities of the public schools supplementing and not overlapping the work now being done.

2. Teachers may indirectly and through personal contacts do much to encourage the attendance of individual pupils at some church school.

3. In problems of discipline, the teacher can take the moral principle at stake in the life of the child into confidential conference with the church-school leader. This will give an opportunity to bring the spiritual impulse into action as a power behind the will to do that which will make the wrong action right.

4. The extra curricula activities of the children may be correlated with the group activities of the children in the church schools in a manner to prevent conflicting pulls upon the child and to encourage such groups effectively to carry out their purposes.

5. It might be possible to plan a fifteen minute morning devotional service for school children at some church building located near the public school. This would provide the religious atmosphere and could be attended by both teachers and pupils without any possible objection. It would not need to begin before twenty minutes before nine, and it would carry over impressions that would function in the lessons, the activities and the temptations of the day.

6. A parent-teacher association in connection with the school of religious education could be made a valuable factor in bringing pupils to the school and in making the teaching of the school function in the life of the child at home as well as in the public school.

7. Sunday is a day set aside for religious observance. What are we doing for the child on this day? We have the whole day at our disposal and have not yet made full use of our opportunity. We have been content to hold a few children for a few minutes, more or less under compulsion, and have been serenely content. Where and how are these children spending the rest of this holy day? We are challenged to plan activities which will be an interesting and attractive substitute for the present questionable waste of time. It is possible that in this way we might be able to prove that we can use the time already at our disposal efficiently before we ask the public schools to make a sacrifice of time for us.

These criticisms and suggestions are offered in a spirit of sincere desire to see this movement for religious education succeed. They are intended to be constructive and not destructive. We have made a very worth-while begin-

ning. We have experimented far enough to recognize our weak and our strong points. We are living in an age that demands immediate results. We are impatient and wish to force an unnatural growth in everything that we undertake. This movement is in the right direction. It must be encouraged and aided by every contributing agency. Let us be patient; let us be wise; let us be scientific in our procedure. The cause of religious education must not be permitted to fail. Let us go forward with the belief that it is possible for the church and the public school to coöperate and to work side by side in the great task of training up the rising generations in wisdom and in the fear of God.

The Co-Operating Denominational Type

Earl F. Zeigler*

I. DEFINITION

On page 94 of the April Religious Education Prof. Shaver has evaluated this type of week-day church school. He reports eleven schools but suggests that many of the schools listed as local church schools are probably coöperating with other churches in the community to a limited extent. However, we consider this type will become the prevailing type for 40,000,000 of the people of the United States. The distinctive features of this type are: they are coöperative; yet, they are denominational. A community board of religious education is usually a part of their plan of organization, but the real decisions come not from this board but from the pastor or council in the individual denomination. The coöperation is usually as follows:

1. The denominations have jointly requested the public school authorities for the use of public-school time.
2. The coöperating denominations have jointly promised to hold their church school sessions at the same hour.
3. They have in certain communities agreed to maintain a community board of Religious Education which is to have limited jurisdiction over the coöperating schools.
4. In certain communities the teachers have also formed a loose teachers' organization holding occasional conferences or institutes.
5. In a very few instances, the coöperation has gone so far as to have a community board of religious education which has appointed a director of religious education who visits all of the schools but whose jurisdiction ceases with his power to make suggestions.

Little has been done toward working out common standards, a common curriculum and a common aim in religious education.

II. WHERE THIS TYPE USUALLY OCCURS

There is usually a valid reason for each existing type of week-day church school. There will probably never be one prevailing type in the United States. Local conditions and historical denominational differences will prevent community schools in some places.

Note: See the discussion of the Individual School type in Religious Education for April at page 170.

*Being a ten-minute brief read at the 19th R. E. A. Convention, Congress Hotel, Chicago, March 31st, 1922, by Rev. Earl F. Zeigler, Rochelle, Ill.

The coöperating-denominational type is limited to the smaller communities where church buildings and school buildings are near together and where existing denominational groupings make a thorough-going community school impossible. For example, a certain city of 3,500 people here in Illinois has this religious alignment; Northern Baptist, Roman Catholic, Christian Science, Missouri Synod Lutheran, Methodist Episcopal North, and Presbyterian U. S. A. Two of the pastors suggested schools of week-day religious education. The other four were willing, on these conditions: take the children at the same time, but ask the children to come to their respective churches. It was left to the parents to request the public school authorities for dismissal of the child to a particular denominational school. For a year and a half the plan has worked successfully. The coöperation has been very limited but the redeeming feature is that 98 per cent of the possible grade school children in this particular community are now enrolled and have been for a year and a half in week-day religious instruction. The local church type could have made no headway in this community, the out-and-out community type can never be possible for the Roman Catholics and the Missouri Synod Lutherans, in this particular city. Consequently the local conditions determined the type of school, but the children are being reached. The child and what we aim to do with him are always the primary considerations.

This particular community is developing methods of coöperation which aim to standardize the work, and to keep all of the schools progressive. They even hope to have a community school including the Presbyterian, Baptist and Methodist next year, where the children will be taught without regard to their denominational affiliation. But the only step that could be taken at first was denominational, with a loose type of coöperation.

III. THE DISADVANTAGES OF THIS TYPE

1. Usually no standardization. As Prof. Shaver pointed out in his survey, page 94, April RELIGIOUS EDUCATION, the widest extremes in the quality of work may prevail in the same small community. The churches have not agreed on what shall be called a standard of work or effort. Neither is there a common aim. One school may be trying to socialize its pupils while another is putting all of its effort on denominationalizing or ritualizing, or catechizing them. (It must be interesting to hear these pupils talk to each other when they go from the churches to the public schools and whisper to each other what they have been doing since last they were together.)

2. Another disadvantage is the group-destroying influence of this type. At a certain hour, the children are all lined up by the public-school teacher and started on the march toward the churches. They start out as members of the public school, where grade by grade a group consciousness has been developed. As they march on, the Baptists drop out on this corner, the Presbyterians break ranks at the next corner, and finally some lonely church group continues on its brave march to the farthest church. Some stand and view these children with pride as they march to religious instruction. But others cast a tear as they see the children of a common Father but adopted for the present by denominations who cannot trust their care to a common Father but who must train them according to the faith once for all delivered

to the saints. But, in the meantime, we must be loyal to the denominations while at the same time we are striving for new groupings. The disadvantages mentioned are not peculiar to the schools as a type. They are the common disadvantages of our denominationalism.

IV. THE ADVANTAGES OF THIS TYPE

When we turn to the positive side of the argument, there is much of value.

1. This is the *only type of week-day religious education that will ever be possible in many communities.* The presence of one or more non-affiliating religious groups in a community prevents a complete community school. But it does not prevent coöperation to the extent of uniting to reach all of the children at the same time.

2. This type, wherever tried, has secured an almost *perfect enrollment* of the grade-school pupils. The reason is evident. All of the churches are in it, the movement becomes a mass movement, and it is more popular to go with the rest to church school than to stay with the few in the public school.

3. It usually brings *all of the churches* of a particular community into the movement. The motive may be one of self-protection, as Prof. Shaver suggested, but once in the movement, they frequently become enthusiastic on the possibilities of this additional time.

4. It secures a *definite religious alignment* for every family with children of school age. The parents, in almost every instance where the coöperative-denominational type prevails, actually make written request to the school authorities for the dismissal of the children. The parents even go farther than that, they make a choice among denominations. A religious census of the town is quickly and thoroughly secured.

5. It tends to have a *liberalizing influence* upon the minds of the children. Going to their respective church schools and back to the public school again within the space of an hour and a half, they have opportunity to compare childish ideas and talk over what each has been doing. And they do talk.

6. It secures a *great many teachers* and trains them for religious education. This system requires a prodigality of teachers. Since so many schools and grades meet at the same hour, the whole community is called upon to furnish many ex-public school teachers, women of training and ability for this work. It is true they are volunteer teachers and usually unpaid or only slightly so, but they are sacrificially interested in their work. Several communities using this type of school have secured an average of one teacher for every thirteen to fifteen pupils. Not all of these teachers can qualify as trained teachers, but once in the work it is surprising how eagerly these teachers search for help to make them adequately trained.

7. There is *no particular financial* burden in this type of church school. Each church carries its own burden. Since the churches are the meeting places, and the church equipment is already supplied or is being supplied, there is no heavy financial burden. Each church has a local pride in its own school which makes it easy to secure the additional funds for teachers and texts and equipment. At the same time, the Sunday school is reaping the advantage of these better trained teachers and more adequate equipment.

8. It puts the *responsibility of religious education upon the pastors.* Too many pastors have been luke warm, even indifferent and cold toward modern religious education. Under the coöperative-denominational type, no pastor in the community can longer be immune. He may be forced into the system, but it proves to be the new birth of many a pastor.

9. The apparent tendency of this type is to become the *dominant religious force of the community,* from which all other religious forces draw their resources. With every family in the community definitely aligned in some religious denomination, the pastors and workers have points of contact which did not formerly exist. Results of worth-while importance are coming in the communities adopting this type, which indicate that a more efficient group of churches is the immediate result. The community as a whole has become churched as never before. Sunday school enrollments have greatly increased, religious influences are being brought into homes which were formerly without them, Bibles and religious books are making their appearance where they were before unknown, and in those churches where the socialized ideal of religious training prevails, more children are being trained in actual Christian living than was ever thought to be possible in this century where the public school had commandeered nearly all of the child's week-day hours.

10. *Relation to Public Schools.* There must be supervision, a coöperative community board and common aims or the schools will deteriorate until they lose the respect of both the community and the public school system. This board needs to train teachers, adopt aims, and in every way possible, work to make these schools what their name implies—coöperative.

A few years ago this was the dominant question in religious circles: How can Protestants get more time for religious education; and a question of equal importance was, how can we reach the 25,000,000 Protestant children who are without church school influence? The answer has come quicker than the most hopeful ever anticipated. It is to be found in just such a type of week-day school as described. The churches coöperate, secure public school time, reach almost 100 per cent of the pupils, and continue to progress in aim and training accordingly as they truly strive. The next stage in the development of this type will be for certain neighborly and brotherly churches to form a union school where better results can be secured.

The Malden Plan

WALTER S. ATHEARN, M. A., LL. D.*

The so-called "Malden Plan" is a term sometimes applied to a form of community organization under which the Protestant Christian citizens of Malden, Massachusetts, are conducting a city-wide program of religious education. It is not, as indicated by Professor Shaver in RELIGIOUS EDUCATION, April, 1922, page 95, the name of a type of week-day religious schools. It is rather the name of a method of organization and control of a city system of Protestant religious education. The distinguishing features of the plan of

*Walter S. Athearn, Dean of Boston University School of Religious Education and Social Service, was requested to present a ten-minute brief on the Malden Plan of organization of week-day schools of religion. In the absence of Prof. Athearn, the paper was read by Mr. R. L. Waite.

organization in operation in Malden may be best shown by placing it over against other forms of community organization for the developing of religious education. There are four types of community organization proposed for the consideration of communities wishing to launch coöperative work in religious education.

1. *The Federal Council Type.* This plan proposes to operate the coöperative religious education work of a community under a religious education committee, which is one of a number of coördinate committees of the Federation of Churches in a community. This is comparable to the operation of a system of public schools by a sub-committee appointed by the mayor or by the town council. (For an exposition of this plan see Guild, Roy B., *Community Programs for Coöperating Churches.*) The same considerations which caused this plan to be abandoned by the public schools operate to render it of doubtful value for the direction of church schools.

2. *The Civic-Center Plan.* This plan has in mind the entire constituency of the public schools. The public school house is the home of the organization. The civic-center association appoints committees for various community purposes, among them coöperative religious education programs. (This plan is advocated by Dr. Henry F. Cope in his *Education for Democracy,* pages 21, 22. See also Jackson, H. E., *A Community Center* and *The Community Church.*)

3. *The Ecclesiastical-Control Plan.* This plan proceeds on the theory that the work of religious education is the responsibility of the churches and that all coöperative work in this field shall be organized in such a way as to preserve the official, ecclesiastical control of the various religious bodies and their approved overhead agencies. It denies the religious education workers in the several churches of a community the right of voluntary assembly and holds that the churches of a community can not control a community program of religious education unless they control it officially, as ecclesiastical bodies. Accordingly this plan creates a community board of religious education made up of official delegates appointed by the official organs of the several churches to represent their interests and protect their rights in the community board or council. This plan, in operation, tends to foster dissensions, sectarian consciousness and rivalry. It fosters reactionary control. It makes financing hard and by pro-rating expenses to local church boards prevents aggressive campaigns for large budgets and finally strangles the community movement to death by choking off its revenue. This plan also enables an overhead denominational board to break up any community organization which might not be acceptable to it. The demand for this form of organization does not arise from *within* a community; it comes from agencies *outside* of the community which have *goods to sell* or *interests to protect.* This plan does not lend itself to stability and permanency. It could hardly administer large systems of schools, own and control vested funds, buildings, etc., or stimulate the professional growth of teachers and supervisors.

This plan finds its counterpart in "ward" politics of the old-time political organization of cities. Each ward has its official representatives who sit in the common council of the city to work and vote officially for the good of their respective wards. The evil effects of this system are well known. The Ecclesiastical Control Plan carries into community work in religious education the seeds of dissensions which have caused a more democratic system to

replace the ward-control policy in our progressive American municipalities. On pages 94 and 95 of his report (RELIGIOUS EDUCATION, April, 1922) Mr. Shaver noted evidences of these tendencies, but it did not occur to him that these defects were germane to the type of control which he found worthy of commendation in his plans 2 and 3, and that the Malden Plan which he incorrectly characterized in his plan 4, has been developed to avoid the defects and guarantee the virtues of the other plans. The Ecclesiastical-Control Plan fails to recognize group or community psychology and invariably breaks down in actual operation as soon as it has a real load to carry.

4. *The Protestant Christian Citizenship Plan.* This is the Malden plan. It is a plan by which the public sentiment in the churches in the local community can control their community programs of religious education. No administration can succeed in a community if it is run contrary to the best interests and wishes of the local churches in the community. Some plans lend themselves to the development of the local churches to better advantage than others. It is claimed for the *Protestant Christian Citizenship Plan* that it is the best plan yet developed to promote the coöperative educational work of the local churches in a community. It lends itself to stability of administration, to unity and harmony of all community interests. It is not correct to assume that the churches can not control a movement unless they do so "officially." It is well known that the body of progressive public sentiment within a local church is sometimes unable to control the local church because of a *form* of church organization which does not lend itself to a ready response to the popular will. The Protestant Christian Citizenship Plan enables the membership of all churches to exercise absolute control of their community programs. The Ecclesiastical-Control Plan tends to prevent local churches from controlling their community programs and puts the control not in the local churches but in agencies outside of the community.

Professor Shaver on page 95 of his report draws inferences which are grossly illogical and which shows as well an entire misconception of the Malden Plan. He knows very well that the failure of the Evanston, Illinois, schools was due to causes which were not related in any way to the form of community organization, and that the reorganization under another form of community control has not solved the problems of week-day religious schools. Professor Shaver knows also that the temporary suspension of the Malden High School of Religion was in no way related to the form of community control. He knows also that at the time the high school was temporarily suspended the Malden Plan was conducting many other forms of community religious education with signal success and without denominational discord of any kind. In fact, there has never been a single note of denominational discord under the Malden Plan in Malden. The plan lends itself to denominational coöperation.

ELEMENTS IN THE MALDEN PLAN

This plan has as its basic organization a Community Council of Religious Education which enrolls, on a voluntary basis, as many Protestant Christian Citizens of the community as possible. All ministers, Sunday-school superintendents, church school teachers and officers and as many active church workers as can be interested in the cause of religious education are enlisted in the membership of this Council. The Council is to this movement what

the New England town-meeting is to the municipal government of a New England village. This Council is incorporated under the laws of the state as an educational institution just as is Boston University, Harvard and Yale. It can sue and be sued, hold, acquire and dispose of property, receive bequests, etc. This Council elects a Board of Directors which is its executive agent. It also creates commissions which study problems of local interest and report to the Council. The Board of Directors elects a City Superintendent of Religious Education who guides the city in the development of a complete city system of religious education. A system of week-day religious schools constitutes but one of a number of activities and agencies which are essential to the success of a city system of religious education. In fact, the success of a system of week-day religious schools depends in large measure on factors which are not connected with these schools directly.

The Malden Plan now has in successful operation:

1. A Normal School for the training of church school teachers,—now completing its sixth consecutive year.

2. A System of Community Music and Pageantry,—invaluable in creating community religious ideals.

3. A Department of Surveys. The objective data has been gathered for the intelligent building of community programs.

4. Professional Conferences. These conferences of the church school workers of the city have met quarterly for five years. They are creating a genuine professional spirit among the workers in the local churches. The most enthusiastic supporters of the week-day schools are these progressive local workers in the Sunday-schools of the city.

5. Older Boys' and Older Girls' Councils. These Councils of the older boys and girls have for their purpose the organizing of the youth of the city around its churches.

6. A system of Week-day Religious Schools.

7. An educational program under local church management in connection with each church in the city.

(The Malden Plan has been described in detail in my book, *A National System of Education.*)

HISTORY AND ACHIEVEMENTS

Malden, Massachusetts, is a suburb of Boston. It has a population of about 50,000, of which 28,000 are Protestant or nominally Protestant, 12,000 are Catholics and 10,000 are Jews. The Protestant Church membership numbers about 6,000. There are 17 Protestant churches, four of which are non-English speaking. It is a cosmopolitan suburb with many important industries. It is hard to conceive of a difficulty which this New England city does not present to those who would develop a community program of religious education.

The Malden Council of Religious Education was organized under the direction of the writer six years ago. It has had a continuous existence under the same leadership for the whole period of its history. The idea was planted in the city and the present organization has grown up from within the city. The growth has not been forced. The people have argued and debated their own problems; they have studied the problems as their own problems. They believe in the objects and methods which they have helped

to develop. Many strong local leaders have been developed who are assets to the community as well as to their local churches. Every coöperating church, and that includes them all, is stronger because of the presence of the Malden Plan.

The annual budget has grown from $250 the first year to $13,000 for the current year. The first five years were used to create an organization and a setting in which to place the last unit in the system—week-day religious schools. During the current year these schools have been inaugurated. There is now in successful operation one grade school and two junior high schools. All teachers are college graduates who have majored in religious education. There is daily supervision of class-room work and all lesson outlines must be approved before the lessons are taught. There is a supervisor of music and worship. Every child in the system has been given an intelligence test. A system of records and reports is being developed. The educational directors have been planning the curricula for several years and all lesson material is being carefully developed. It is confidently expected that week-day religious schools will become an integral part of the educational program of Malden just as rapidly as resources and trained leadership can be developed. The united coöperation of all the churches of the city which has made possible the phenomenal achievement of the past six years may be counted upon to insure the continued success of the movement.

The City System of Week-Day Schools

William G. Seaman*

We are all agreed that all the types of organization for week-day schools have their place and, among them, certainly is the one I am to discuss. I should like the privilege of changing the title somewhat, for I wish to speak not of the city alone. The present title might leave a wrong impression, namely, that this type is applicable only to the city. May I, therefore, call it the "Community System"? For I think it is applicable to a rural region as well as to a city.

The two types: the school of the individual congregation and the community type, are not necessarily exclusive. For instance, it is now possible to provide, in some places, for two hours a week of week-day religious instruction, but there are more hours we could have if we had the resources to train the children, and I am wondering if, along with the community effort, there is not a place for an effort by the individual church. It depends somewhat upon our emphasis which we will put first. If we feel: Here is the child, and every child has the need for religion, and has the right that religion should be brought to bear upon his life; if we feel that, the great passion in our lives, we shall then, perhaps, work from the community point of view. If on the other hand, we, feel, here are the children of our own church and we wish to make them efficient members of an organization that shall bring the kingdom of God on earth,—if that is our aim, we shall feel the need for the individual church school. Ought we not to have both? I can assure you, nothing but lack of resources has kept my own congregation from having a school of its own during the week for taking our own chil-

*The Rev. William G. Seaman, Chairman of the Board of Religious Education, Gary, Indiana; a stenographic report of his address at the Conference.

dren and striving to make them just what the training camps tried to make the soldiers. They were American citizens before, but they tried to make them efficient parts of a great organization to drive back the forces of evil. In like manner every congregation should train its children for a war of conquest to take the whole of society for Christ.

Now as to advantages in the community system: First, there is the financial advantage. There is no wasting of funds in overlapping; and, then, you may command larger resources. You may make an appeal to some people you could not appeal to otherwise.

Second, there is a geographical advantage in a community of any size because, quite likely, the churches are, as they are with us, centered at certain places, and there are public schools not easy to reach from any church. A very distinct advantage in the community type lies in the fact that it can locate its school rooms near every public school.

Third, there is a numerical advantage. If we could have the schools of individual churches along-side public schools and run them on a broad gauge, they could secure the attendance of most of the children, but, after all, there are some people a little hostile to denominationalism about that, and the public-school authorities cannot lend themselves to advocating a school that is denominational. I think you will feel the force of that. So far as my experience goes the public-school men are quite as interested as we are, and the public school men can lend themselves whole-heartedly to a school of a community-system type,—one that is not at all denominational. This helps to secure the attendance of children who could not be reached otherwise. We tried in one school to see how large a percent of the children we could secure, and we reached just one hundred percent. Practically all of the children can be reached therefore, where there is no denominationalism in the school.

Fourth, there is a very decided advantage by way of educational standards in the community effort. You can command full-time teachers. There are not many communities in America where the individual church could get the children at such times as to make the employment of a full-time teacher practical. And the salaried, thoroughly trained, full-time teacher is the key to educational standards. On no other basis can our teaching of religion and morals be put in as high a basis as is the teaching of secular subjects in our public schools.

After all, the great advantage of the community type of school lies in the spiritual results. If I understand Prof. Shaver in his Survey, he says the teaching in the community school is somewhat thin. I should like to differ and say I think exactly the opposite is true. The things that separate us are the things that are decidedly thin. The things in which we are united are the things which are fundamental. There is absolutely no necessity, from the experiences I have had, of having anything thin in the teaching at all. I heard a great Russian speaking about his people some years ago who asked, "What can you expect of a people to whom the great question is whether the cross shall be made with three fingers or two?" We may ask with equal force, "What can you expect when we are emphasizing certain small things that separate us?" Jesus spoke of a distinctive value in unity. He prayed that we might be one that "they might believe." Unity in religion has great apologetic value. That is one of the biggest things in the community type of school for religious training.

Week-day Church Schools of the Individual Church Type

Walter Albion Squires*

I. *Definition.* The Individual Church Type of week-day church school is that in which week-day religious instruction is offered to pupils of public school age, at least one hour a week, and approximately throughout the public school year, by an individual church which has no plan for co-operation with other churches for the giving of such instruction. Under this plan the giving of week-day religious instruction is a part of the educational program of the individual church in the same sense as the giving of religious instruction in the Sunday school is a part of its educational program. The individual church decides upon a course of study for the week-day classes, appoints the supervisory agencies, selects the teachers, and raises the funds necessary to carry on the work.

II. *Growth of this Type of Week-Day Church School.* A careful analysis of the plans of organization in the cities now carrying on week-day religious instruction shows that in a majority of cases the week-day church schools are of the Individual Church Type. In fact, this type is quite evidently out-stripping all others. The more rapid growth of the Individual Church Type of week-day church schools may be due, in part, to the fact that this type is comparatively less difficult to inaugurate than any of the other types. It is probably true, however, that the rapid development of the Individual Church Type of week-day church schools is likewise due, in part, to certain distinct advantages which it possesses over other types of week-day church schools.

III. *Advantages of the Individual Church Type of Week-Day Church Schools.* The determining of the question as to just which type of week-day church school is best suited to any particular community is a matter of importance demanding careful thought and wide investigation of the local conditions. That any one type of organization should be held up as the ideal and all other types discredited is an attitude to be avoided by all who are sincerely friendly to the movement for week-day religious instruction. Different communities demand different types of organization. It is altogether probable that we have not yet hit upon the type best suited to our American communities, in general. The movement has proved to be capable of very wide adaptation and we should endeavor to keep it so. There is great need for the setting up of standards in certain phases of the work, but we are not yet ready for the exalting of any one type as the standard. It will be understood, therefore, that the enumeration of certain elements of strength in the type of week-day church school we are considering, is not intended as adverse and unfriendly criticism of other types of week-day church schools.

1. *This type of week-day church school awakens deep and wide interest within the membership of the individual church.* Churches feel that a week-day church school of this type is their own enterprise. That sense of responsibility which is necessary for the success and permanence of the

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week-day church school enterprise is developed. Financial support is thus rendered possible and the work placed on a sound basis. A meager and uncertain financial support has been one of the greatest handicaps of the week-day church school movement thus far, and there seems to be no remedy for the evil other than in binding the movement so closely to the churches that they will look upon the giving of week-day religious instruction as one of their primary tasks; a task too important to be neglected, or to be delegated to any other body unless guarantees are forthcoming as to the efficiency with which the work will be done.

2. *This type of week-day church school makes it possible for the individual church to put on a unified and efficient program of religious instruction.* A lack of correlation has been one of the most serious defects in the educational program of the church. The educational agencies of the Church have grown up independently of one another and they exist side by side in the same church and have hardly a speaking acquaintance with each other. The time available for religious instruction is meager at best, and our religious educational agencies must be correlated, or we shall waste even the little time we have. A half dozen religious educational agencies in a single church, each with its own program and no adjustment with the programs of other agencies, and all seeking to reach and instruct the same children, makes a situation pedagogically unfavorable that little of real instruction, or of genuine nurture can be attained. Is the week-day church school to be only another of these unrelated agencies for religious education added to a situation already bad? If such is the case, we may be sure that the benefits we are hoping from the movement will not be fully realized.

But such an outcome of the week-day religious education movement is not at all necessary. We ought not to allow it to occur. The movement offers an unprecedented opportunity to raise the educational program of the Church to a high status of efficiency. Week-day religious instruction offers a central and unifying principle about which the whole educational program of the Church may be arranged in such a way as to secure a larger and better organization of this work than the Protestant Church has ever known.

The need of the hour is for a unified course of study and a comprehensive program of activities for the children and youth of the church. Portions of this course of study should be assigned to the Sunday school, other portions to the week-day church school, other portions to the expressional organizations. Such organizations as the Christian Endeavor societies should be the agencies for carrying over into the lives of the pupils the instruction given in Sunday school and week-day church school, rather than, as they are at present, independent agencies, with an expressional program based on the meager information they are able to provide in their own limited time allowance. Under the plan suggested the Sunday sessions could be made largely devotional and thus valuable training in worship could be provided. The week-day sessions could be largely informational.

3. *This type of week-day church school will help the individual church to reach and hold children and young people who are now spiritually neglected.* Experience has shown that the week-day church school is able to reach many children the Sunday schools have failed to reach. The larger and more efficient the educational program of the individual church the more certain it is that the children of its constituency will be reached and held. Twenty-five millions of children and youth of Protestant lineage are

outside of the churches and Sunday schools because the educational policy of Protestantism has been, on the whole, hazy in its conception, halting in its activities, and inefficient in its methods. The week-day church school movement, if it fulfills its mission, must do something more than add a modicum of time to that already available for religious instruction. It must do something more than add another agency to the number already existing. It must reorganize the whole system of religious education, not only making more time for religious instruction available, but enabling us to use to better advantage the time we already possess.

4. *This type of week-day church school enables the Church to offer a completed religious education to all its children and youth.* The religious education provided by the Protestant Churches of America has been grievously incomplete. It has been too largely of the abstract information kind. A complete religious education must include not only information but likewise training in worship, and practice in Christian living. In a church school having Sunday, week-day, and expressional sessions, it is entirely possible to so arrange the program of instruction, worship, and expression that all phases of the religious educational process will receive adequate and proportional emphasis. In our present situation where independent religious educational agencies exist side by side within the local church and each tries to cover the whole field of educational activity, a thorough and proportionate emphasis of all the steps of the religious educational process is impossible.

IV. Some Defects of the Individual Church Type of Week-Day Church Schools. As has already been said, this type of week-day church schools is not offered as the ideal. It has certain elements of strength, but also certain elements of weakness. Its weakness lies in the danger that under the plan religious education will be looked upon as a purely denominational task, whereas it is in part a denominational task, in part a community task. The cause of religious education has been woefully hampered in our country by the lack of interdenominational co-operation. The distribution of religious educational agencies is remarkably faulty because denominations have not conferred with one another in the planting of churches and Sunday schools. It is evident that if the Individual Church Type of week-day church schools is to become the standard for our country, it must be supplemented by some form of interdenominational community organization which will have at least advisory oversight over the work of religious instruction in the churches and which will have full control of such matters as the planting of new church school enterprises.

The Preparation and Training of Teachers for Week-Day Schools

Marion Olive Hawthorne*

Any discussion of the preparation and training of teachers for week-day religious instruction involves first of all a careful study of the teaching function. Such a study helps to define objectives and to determine procedure to be employed in the selection, training and supervision of teachers. It also assists the teacher in analyzing and thus coming to understand his task.

The teaching function consists of five distinct, but closely related factors, as follows:

1. *Defining aims.* The teacher of religion must have a clear understanding of the ultimate and proximate aims of religious education, and their relation to the aims of education in general. He must be able to define the objectives of his own task in the light of and in keeping with those broader aims so that his objectives may be progressively realized in the lives of his pupils and in the society in which his pupils live. These objectives must be specific, definite and stated in terms of the interests, needs and capacity of the pupils taught on the one hand, and in terms of the demands of society on the other.

2. *Determining and evaluating means,* subject matter and activities. The teacher of religion must be able to select, evaluate and organize the means to be employed according to the following principles:

(1) The child is the determining factor in the process, and the means to be used in his religious education must not only be selected with reference to him, but they must also be adapted to his enlarging interests, needs and capacity.

(2) Only those means should be employed which find a point of contact in the experience of the child—that can be translated into his daily life.

(3) The sources from which the means are selected must be in harmony with the sources from which the means of general education are selected.

3. *Relating the mind of the child to the aims sought and to the means employed.* A knowledge of the mind of the child is an essential part of the teacher's preparation, in order to secure the proper relation between the mind of the child and the aims sought on the one hand, and the mind of the child and the means employed on the other. The teacher must bear in mind, however, that this relation of the mind of the child to the aims and means involves not only the adaptation of the means to the learner, but the adaptation of the learner to the means as well.

4. *Developing technique.* Herein is involved an understanding of the sources from which method in teaching is derived, so that the teacher may discover method for himself. These sources are the aims, the means and the mind of the child. Skill in the technique of teaching comes only with study and practice—study of the aims, the means, the mind of the child and

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practice in the use of methods derived from these sources to secure the desired results.

5. *Securing and testing results.* Before one can either secure or test results, there must be knowledge as to the nature of the results desired. The ability to secure results depends for the most part upon the technique employed, whereas the testing of results involves certain definite standards inherent in the aims, the means and the mind of the child. The results of the teaching process must be secured and tested in terms of fruitful knowledge lodged in the mind of the child, interests, ideals, attitudes and motives developed and habits and skills acquired in daily living.

This discussion of the function of teaching makes possible a clear definition of the *aims* to be sought in the preparation and training of teachers. Professor Stout in his "Organization and Administration of Religious Education" says, "The inclusive purpose is to develop right attitudes and ideals, to cultivate intelligent interests, to impart fruitful knowledge and to develop useful skills." A study of this inclusive aim of teacher training reveals four immediate aims, as follows:

1. To develop a professional attitude toward the task of teaching, realizing that teaching religion is just as important and vital as teaching any other subject. Therefore, it requires the same attitude, training and skill.

2. To cultivate intelligent interest in the teaching function, in the task itself, in the means used and the pupils taught.

3. To impart fruitful knowledge as to the aims of religious education, the means to be used, technique to be employed and the interests, needs and capacity of the pupils being taught.

4. To develop skill in the technique of teaching by imparting knowledge as to how to teach and by providing opportunities for the observation of teaching and for practice in teaching under supervision.

These inclusive and proximate goals determine very largely the curriculum of teacher training, which must be thought of in terms of general and professional or technical courses.

The general courses provide the necessary foundation for the teacher's further preparation. Courses in Bible, psychology, history, literature, art and music constitute the cultural and educational background for a more specialized training in the art of teaching. It is safe to say that a teacher of religion is greatly handicapped without a thorough knowledge of these fundamental subjects. On the other hand, he is equally handicapped if his preparation consists chiefly of this general background and lacks the necessary professional training.

The professional or technical courses should furnish definite knowledge as to how to teach and should provide an opportunity for the observation of good teaching and for practice in teaching under supervision. A statement as to the nature of such courses follows:

1. Inasmuch as all instruction must be adapted to the mind of the learner, it is of the utmost importance that the teacher of religion pursue systematic courses dealing with the psychology of his pupils. He dare not depend upon casual observations to gain this fundamental knowledge, but he must acquire it by means of carefully directed courses dealing with the psychology of childhood and youth.

2. An intensive study in the field of curriculum is a fundamental part of the teacher's professional training, first for the purpose of securing general knowledge as to the whole range of curriculum, and second, for the purpose of securing knowledge as to the principles underlying the selection, evaluation and organization of subject matter. The teacher of religion must make a careful study of the subject matter to be used in his own grade and endeavor to relate it not only to the subject matter used in the other grades of his school, but to the subject matter of general education as well.

3. Assuming that the teacher understands the needs and capacities of his pupils and that he is thoroughly familiar with the subject matter he is to teach, we conceive the next step in his training to be the development of the technique of teaching. He needs, first of all, a course in general method which will help him to discover the sources from which method may be derived, namely, the aims, the means, the mind of the child. Method in teaching is chiefly a matter of adaptation, but courses in special method help to make this adaptation possible. The teacher of religion needs courses dealing with methods adapted to different ages and for the teacher of children, training in story-telling and methods of dramatization is quite indispensable.

4. The principle that one learns to do by doing is applicable to the field of teacher-training. One learns to teach by teaching, not only by teaching, but by correct teaching. It is highly important that the teacher have ample opportunity for the observation of good teaching, providing such observation be carefully planned and directed. Actual teaching under competent supervision is a vital part of the teacher's training, but the utmost care must be exercised at this point to make both the observation of teaching and practice teaching contribute to the fullest extent in the teacher's training.

It might well be said that the general and professional training of a teacher avails little unless that teacher possesses the personal and spiritual equipment that conditions his effectiveness as a teacher. There must be a capacity for growth and that warmth of personality which only the quest for the best in life can develop. Above all, the teacher of religion must possess a satisfactory, *contagious* religious experience that makes religion vital and attractive to those whom he teaches.

Training and Qualification of Workers in Week-Day Religious Education

CHARLES M. BRUNSON*

The securing of a sufficient number of ideally trained and qualified teachers for the work in Week-Day Religious Instruction is an impossibility at the present time. The securing of adequately trained teachers is the biggest problem in the public schools as well. In spite of the large number of training schools in this country, the number of teachers trained is far short of the demand for them and always will be until inducements in the way of salary increases are in proper proportions.

Our problem of securing a teaching force is linked very closely with the public-school problem. The situation has been especially difficult during the last five years on account of a lack of numbers of teachers properly trained. Where the finances will warrant and the time of holding classes will permit the employment of teachers for full time, the problem is greatly simplified; but where neither of these conditions obtains, the problem becomes largely one of scouting through the community and finding people—married women for the greater part—who have had both training and experience in the public school. These, with a few additions from the ranks of the ministry and a few persons with good experience in Sunday school, constitute the teaching body in the community in which the writer has directed this work during the last four and a half years.

All of us realize, of course, that much temporizing has been done in these schools. But the time is fast approaching when much larger plans must be made. The institutions already established must devise a system of training workers for this field, or new institutions must be started which can do this very essential work. In my opinion, based largely on my own experience, and that of others, the future workers will come from the ranks of those trained for public-school teaching with this training supplemented by courses in Bible study and other kindred subjects. It is to be hoped that some time in the near future the Church will get a true vision of the importance of the educational side of its work, and prepare its teachers as it does its ministers and missionaries.

In the meantime no ground should be lost. This new department of religious work is causing even the most conservative church directors to begin to realize the necessity for a trained teaching force if this part of the work is to be done effectually.

If I were to propose a program relative to the supplying of teachers for this work, it would be something like the following:

(1) Develop the work in any community only just as rapidly as a teaching force adequately prepared can be secured. To go beyond this spells failure in that community and a set-back for the whole movement. It occurs to me that the securing of sufficient number of teachers to carry on a Week-day program for either individual churches or even a denominational program will be next to impossible at present.

(2) Use the existing agencies to train for the immediate future. The

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technique of the class room is common to all kinds of teaching in the same grade.

(3) Arrange, where possible, supplementary courses to those given in normal schools and educational departments of colleges and universities which would enable students to specialize in religious subjects. This could be done for regular credit even if not given under the direction of the institution itself. Many Christian colleges already have this arrangement in their program.

(4) Let those interested in this great work use every influence toward the churches, adopting the means of giving the proper training for the teaching function of the church with standards no less in requirement than are now existing for the public schools.

School people are watching this movement critically as they should. The character of the work must meet their approval or else we cannot and ought not expect their coöperation.

The Fine Arts in the Curriculum

H. Augustine Smith, M. A.*

1. The fine art of *hymn singing.*
2. The fine art of *choral singing.*
3. The fine art of *community ritual.*
4. The fine art of *pageantry.*
5. The fine art of *visualization.*

1. The fine art of hymn singing has come and gone. Regnant in the days of Lowell Mason and his children's concerts in Park Street church, Boston; John Zeundel at the Plymouth Church Organ during Beecher's days; William Bradbury in Baptist Tabernacle, New York City; Sherwin and Lathbury at Chautauqua, N. Y.; congregational singing today has lapsed into *painful silence.* Caught up by the great war and stressed for its emotional glow and compelling unities, community singing reached unwonted heights. Now we are muffled and shrouded, supine in the plague area of *spectatoritis,* content to buy our music and sit on the bleachers to see how hirelings work.

When we do sing, seventy-five per cent of all participants sing *notes* and not *words.* Only the swift and accurate reader is able to negotiate the tenor, bass or alto part and plumb or scale the soprano depths or heights; and have mental energy left for the text. Cross-examine the next hymn singing congregation on the poetry, the on-rush of stanzas, the surge of thought and feeling. Query the next hymnal committee on how they proceeded to choose a new book; playing it *through* at the piano or reading it through, and *again* through, for its poetry.

Schools of religion should usher in a new day for the dying hymnal, for the ragged and torn Psalter. Not only will they put an end to the disreputable collection of jazz and language heaped upon Sunday schools, but they will make the hymn book live, stressing its wonder stories, its famous men and

*A paper prepared for the Nineteenth General Convention of the R. E. A. by Professor H. Augustine Smith, Boston University, and read, in the absence of Professor Smith, by the Rev. F. E. Butler, Providence, R. I.
This is a paper on the correlated arts, rather than an argument for position in curricula.

women, its nature descriptions, its portrayal of crises in the history of mankind, its devotional warmth and range.

We should follow Paul's advice to the excitable Corinthians and Colossians—"sing with *spirit,* sing with *understanding* also. Sing with *pep*—sing also with *penetration!* Sing with the lungs and larynx, sing also with the gray matter, yea, from the nostrils up! Sing with an understanding of the pictorial values in the "America, the beautiful" adjectives; catch the climactic nouns in "We've a story to tell to the nations"; accentuate the verbs in "Christian, does thou see them," dramatize the dialogue between a group of watchmen and one of travelers in "Watchman, tell us of the night." Tie up hymn singing with history, biography, literature, music, pictures, drama. Paint in the backgrounds, play up the high lights, linger in the shadows of the Corn Laws of England and the reconstruction period after Waterloo as *"God save the people"* is sung. What a symphony for youth is the hymn: "I would be true, for there are those who trust me, I would be pure, I would be strong, I would be brave, I would be friend to foe, to friendless; I would be giving, forgetting the gift, I would be humble, I would look up, and laugh and lift."

A pageant of lights is the Golden Canon at Easter time! For a thousand years at Athens and elsewhere, one solitary light communicating its light to a thousand, ten thousand tapers, has set all Greece and all Eastern church areas afire just before the dawn of Easter. Throughout this pageant of lights rings the Easter hymn—"The day of resurrection, earth tell it all abroad." Haven't you sung it again and again?

The fine art of hymn singing will evaluate church unity. The community church, the community school, city wide commemoration of this or that event will look searchingly into the fields of denominational reciprocity. The following ten hymns are chosen from Anglican, Roman Catholic, Unitarian, Methodist, Presbyterian, Congregational sources. All hymns can be used by Roman Catholic, Protestant and Jew alike without offence to any one. Yet here are ten best hymns out of 400,000, best in singing the Christian life for children and youth, best in the widest possible range of subject matter; and without denominational tags.

"Nearer my God to Thee"—a charming Old Testament story.

"Faith of our Fathers"— a close-up of the Early Christian church and since.

"Lead on, O king eternal"—or the Kingdom of the peacemakers.

"I would be true"—a creed for daily living.

"God save the people"—the anthem of democracy.

"Day is dying in the west"—or God's out of doors.

"Praise to God and thanks we bring"—all the year through done in song and meter.

"O beautiful for spacious skies"—or America, past, present and future.

"These things shall be, a loftier race"—or the League of Nations in peace.

"Ten thousand times ten thousand"—or the chant of Immortality.

2. The *fine art* of *choral singing* has prospered in many lands. England, Germany, Russia, Italy have cherished traditions in this field; good music self expressed by the masses and by skilled singers in smaller groups. In America we deliberately go into the open market and buy our music.

Quartets edify us, or otherwise, on Sundays, talking machines play for us in home life, opera jazzes us to bed at the midnight hour, while Madam S. of foreign vocal training negates all conversation in drawing rooms. How long are these conditions to endure? No children's choirs, no interpretative sweep in public school music, no releasing of child ideals and uncanny art powers in the field of the Messiah, Creation, Elijah, Pilgrim's Progress, Children's Crusade. "Too difficult"—the inevitable reply! Yet tonight the writer is conducting a concert performance of "Faust" with children under 13 doing most of the singing. Tomorrow night it is "Hiawatha's Childhood" in alternate 3/4 and 4/4 rhythms and the strange intervals of tribal melodies. The shame of adult leadership—denying range, repertoire, endurance, dramatic color to the juvenile singing world.

Children, of all singers, should be the very first in the field of the Hallelujah Chorus, the Largo, the Pilgrim Chorus from Tannhauser, the Elijah arias, and all of the Gounod colors of ravishing melody and fascinating rhythms. It is worth all that it costs in leadership, equipment, time schedule, curriculum, to bring child life and youth close up to the sublime utterances of the masters. May I remind you that just two miles from this hotel is unquestionably the finest demonstration center of any in the U. S. *of how to use masses* of *children,* not alone in choral procedure, but in drama and festival—I refer to the five vested choirs of 300 magnificently trained singers in the New First Congregational Church. Over half of these singers are mere children, yet they will shame us in a test of accuracy and dispatch in the singing of The Golden Legend or The Swan and the Skylark, and they will give you a master dramatization of Elijah that will carry you straight to Mount Carmel with all the historic niceties thrown in on the trip. What has been done in this one church and community can and should be repeated in a thousand centers. The week day schools with a 15-minute drill in the classics, under expert leadership capable of making this valued period glow with light and heat, may make choral drill a veritable red letter sector in the day, not only inspirational but educative with its ramifications into history. geography, literature, the Bible, the arts. Fifteen minutes now will work wonders in American choral procedure ten years hence—oratorio societies will once more come back to life, community choruses with master programs will thrive again while the low brow, cravated and handkerchiefed precentor will look elsewhere for the chore of turning the complexion of a palefaced race into the ruddy glow of Florida or of summer time, with one more vocal down to make—"yell, comrades, yell," "now a little more"—"whistle it, stamp it" until red faces are a sunset glow over all.

3. The *fine art* of *community ritual* is a direct protest against ecclesiastical worship. The latter has been built upon theological tenets, on the prophets and ecclesiasts of old, on tradition and smug prejudice. We have had enough of sacredotal monologues, of priest and deacon duets. We need rather the will to fellowship in ritual, the human family at worship, congregational participation, at once full voiced, willing, heart to heart, hand in hand; congregations reading from side to side, singing like the sound of many waters. Community ritual challenges the place of Saints Days over Children's week, of Whitsunday over Father and Son, Mother and Daughter periods. New subjects claim the attention of both church and state: Armistice Day, Church Federation Day, City Beautiful Week, World Peace and

Brotherhood, Education day. New texts, new ritual, will work wonders in displacing certain imprecatory Psalms, slashing sections out of canticles and chants, sluffing off vain repetitions and pagan wailings.

The resources of all choirs, dramatic groups, town and city clubs, will be at the service of the ritual creator. The printed forms will be full and rich for congregational participation. A strategic combination of instrumental and vocal music will be effected; of solo and chorus, of antiphonal singing, of symbolism and pageantry, of lighting and scenic effects, of shouts and refrains. All nationalities will participate through free, untrammeled expression. I call your attention to certain successes in this field of community ritual—A Chant of Victory, by Arthur Farwell; The Will of Song, by Percy Mackaye and Harry Barnhart; The New Citizenship, a Civic Ritual, by Mackaye, and several of the writer's own compilations for home consumption: Lest We Forget—or Our Day of Memory and The Road to the Golden Age, a stimulus to college training.

4-5. The *fine arts* of *pageantry* and *visualization,* in combination or separately, are of particular value in High Schools of Religion. The dramatic loves, the youth who is enamored of the foot lights, whose chivalric intuitions should lead him before the heroine with pure heart, whose taste for style, for color, for piquancy are inborn, whose emotional over-load needs a safety valve, will find in drama personal redemption.

He who impersonates Isaiah in his hour of vision, "I saw the Lord high and lifted up," can never be same youth after living this part. Pageantry and living pictures are marvelous teachers of history, of biography, of social problems. The church would do well to make her shrine a home for Christian pageant masters and students. She will fill her auditoriums Sunday nights, she will vivify Sunday School lesson material, she will grip her restless adolescent life and save them from blind alleys, down whose foul stretches are questionable modern dances and free-love movies.

The test of curriculum material is in its actual use in the class room and measurements of individual pupils. This paper is based on the actual teaching of 36 lessons in the Malden High School of Religion last year.

The series proved an unquestionable success. Let me conclude this paper with a listing of twelve lessons out of the 36.

Twelve Inspirational Studies in Hymnody, Music, Ritual, Art and Architecture, and Drama

1. The Music of the Bible—
   Choirs and Orchestras under David and Solomon
   Temple dedication and festivals—Passover, Tabernacles.
   Psalms in the hymnal.
2. The City Beautiful—
   Jerusalem inaugurated capitol under King David.
   Palm Sunday and the Passover Feast.
   The Crusaders at Jerusalem.
   Visions of the City of God.
3. The Singing Army of Martyrs—
   Places of worship.
   Doxologies of a persecuted church.
   Making music in the early days.

4. Hymn Singing and Great Religious Movements—
   Hymn singing against Gnostics and Arians.
   Processionals, out door choirs, proselyting "sings."
   The hymn singing Albigenses and Waldenses.
   Ein Feste Burg—the Reformation in Song.
5. The Easter Festival in all Ages—
   Easter week in the early church.
   Pageant of lights—Greek church midnight hymn and the lighting of candles.
6. Famous marching songs of the church—
   Deborah and Barak.
   Psalm 24.
   Hosanna, blessed is he that cometh.
   Gloria, laus et honor.
   Ein Feste Burg.
   Fairest Lord Jesus.
   Mine eyes have seen the glory.
7. Famous Homes of Hymn Writers and Congregational Song Movements,
   Monasteries of St. Sabas, Clairvaux, St. Gaul, Clugny—
   Alexandria.
   Edessa.
   Milan.
   Wittenberg.
   Epworth.
   Olney.
8. Famous literary works and magazines from which hymns have come—
   In Memoriam.
   The Brewing of Soma.
   The Christian Year.
   The Professor at the Breakfast Table.
   The Spectator.
9. Famous Musical classics in the Hymnal—
   Beethoven's Ninth Symphony.
   Schumann's Nachtstücke.
   Mendelssohn's Songs without words.
   Weber's operas Freischütz and Oberon.
   Haydn's Creation.
   Handel's Messiah.
10. Art masterpieces in churches and museums.
    Raphael and the Sistine Madonna.
    Michael Angelo and King David in marble.
    Da Vinci and the Last Supper.
    Hofmann's Christ in the Temple.
    Holman Hunt's Light of the World.
    Abbey's Quest of the Grail.
11. Famous churches in all lands—a study of architecture—
    St. Sophia.
    Notre Dame.
    St. Peters.
    Amiens.
    Canterbury.
12. Color and symbolism in every day life.
    Inner meanings.
    Strange church and civic symbols.
    The palette of the Master Painter.

Problems in Supervision

John E. Stout, Ph. D.*

The purpose of this discussion is to state as clearly as may be some of the outstanding problems in the supervision of week-day religious education. Before proceeding to our main discussion it seems desirable to call attention to two things which render supervision very difficult.

The first difficulty arises out of the fact that people quite generally are not used to thinking of religious education in the same way in which they think of education of other kinds. They have come to understand, although they have reached this conclusion rather slowly, that administrative and supervisory functions in public education are extremely important. They are therefore willing to bear the expense of securing such supervision and to submit to the formulation of educational policies and the carrying out of these policies by persons employed for that purpose.

Let it be repeated that in the field of religious education we find a very different situation. In a number of cases with which the writer is familiar a considerable number of people have agreed reluctantly to the employment of persons for this purpose and rather grudgingly furnished the financial support necessary to secure and retain them. In cases where the public schools are coöperating, the influence of superintendents constitute a large factor in securing proper recognition of the necessity of systematic supervision. They understand with entire clearness that administrative and supervisory functions must be performed in any successful educational enterprise.

One other thing should be said by way of preliminary statement. This field of endeavor is so new that there is no semblance of standardization. We are not agreed even in any detail upon what we want these schools to accomplish. Much less is there any agreement upon means and methods of accomplishment. For this reason problems relating to supervision can be stated only in a general way and detailed statement must await further development. This situation, however, should not deter us from attempting to state as clearly as may be the supervisory problems inherent in any well conceived program of week-day religious education.

The following classification and analysis rests upon the assumption that there are certain fundamental principles which underlie all successful educational administration and supervision. For example, there are certain functions which supervision must perform, a few rather well defined methods and means of performing supervisory functions, and certain fundamental principles determining efficiency. It should be said here that we shall think of these problems as they have become clearly defined in connection with educational institutions already having considerable degree of standardization. In other words, the public schools furnish the best example by way of illustration at our command. Let us have a clear understanding at this point. No thought is entertained that a statement of principles as related to the public schools will serve as related to religious education without proper adaptation in their application. Adaptation will have to be made and can be made if we have people who on the one hand are familiar with the principles underlying all successful supervision, and on the other hand sufficient intelligence to apply these principles wisely.

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Within the brief time allotted for this discussion nothing more will be attempted than to indicate the nature of four outstanding supervisory problems.

1. *Determining the relations in which supervision should be exercised.* One of the important tasks of the supervisor is to discover the relations in which supervision is needed. He must discover potential needs and difficulties, and thereby prevent acute situations from arising. Conditions of disorder and dissatisfaction and inefficient teaching are prevented by anticipating their causes. In short, it is the problem of laying out his work—of defining his job. A few typical relations will be indicated.

(1) *Classroom work.* Poor classroom work means a poor school. The week-day school of religion is of course no exception to the rule. The recitation is the vital point of contact between teacher and pupil. Here is where lessons are assigned, instruction given, certain types of responses secured and methods of testing and drilling applied. A brief analysis of the classroom situation reveals the following:

a. Teachers need help in keeping their objectives constantly and clearly before them. Aims must not only be clearly defined, but they must be made constantly dynamic.

b. The selection and right use of methods and devices requires supervisory oversight. To be sure, teachers need inspiration, but they also need information, insight and guidance. At no other point are they in greater need than in the technique of teaching.

c. Teachers need guidance in the assignment of lessons. This is particularly true in the case of week-day schools. Much material is not organized into well defined lesson units. In some of it where such units are well defined they are not wisely defined. Constant readjustments are necessary with respect to amount of subject matter and its degree of difficulty. In this connection it need not be said that the way in which assignments are made determines in large measure success and failure in the preparation of lessons.

(2) *Social and recreational activities.* The program of religious education is coming to include more and more of these activities. This is as it should be. But in no other respect, perhaps, are children and youth in greater need of intelligent and sympathetic direction. This task cannot be left to individual teachers unaided. There must be a definite policy for the school as a whole and it must be wisely administered. Supervision is needed which will secure to the children the largest possible degree of freedom and initiative and at the same time provide the necessary sympathetic direction.

(3) *Physical conditions.* To provide suitable buildings and adequate equipment is not enough. Their proper use requires constant attention. In view of the fact that buildings are frequently unsuitable and equipment inadequate, supervisory attention is all the more necessary.

(4) *Determining the functions of supervision.* The inclusive function of supervision is to correlate and direct all the forces relied upon to attain the objectives for which the school is maintained. The problem of coördinating the work of the school with that of the home, the Sunday School and the public school in itself constitutes an important task. Plans for doing this will not work automatically. Some of the more specific functions will be indicated.

(3) Teachers' meetings constitute one of the most effective means of supervision, if properly conceived and conducted. As distinguished from a conference, a teachers' meeting is more formal in the sense that a program is prepared in advance and carried out in accordance with a definite plan. The fact that teachers' meetings are proverbial time wasters does not alter the fact that they may be made one of the most effective agencies in supervision.

(4) Written suggestion and direction should be used more than is usually done. This method can in no case take the place of the other methods enumerated. It is, however, necessary to supplement them. Certain advantages are inherent in this method among which are that it saves the teachers' time, compels clear, explicit statements of suggestions and directions, and in written form they serve more or less as permanent guides.

4. *Formulation and application of sound principles of supervision.* In any successful attempt to state and solve the many problems involved in the supervision of a school, it must be recognized that certain principles are a fundamental necessity. They serve as the supervisor's chart and compass. The formulation and application of these constitute a problem of considerable magnitude. Here, as elsewhere, no attempt will be made at complete statement.

(1) Supervision must be systematic and consistent. A well defined supervisory policy must govern. Consistency in this relation is more than a jewel—it is a life saver. It establishes confidence and insures steadiness. Teachers and pupils know what to expect and what is expected of them.

(2) Criticism should be constructive. Teachers and pupils alike must learn what not to do and causes of failure must be pointed out. But their attention needs to be directed particularly to causes of success. The negative criticism not infrequently is interpreted as fault finding. The more one plays on an instrument out of tune the more discord is produced. The remedy is to tune up the instrument.

(3) Help should be given when and where it is most needed. Weak spots in a school are like weak links in a chain. And like a chain it is finally judged by its weakness. Strengthen the weak spots and do it now.

(4) Successful supervision allows the fullest possible measure of freedom and encourages initiative aud originality. The personal factor is a most important consideration in an educational enterprise of any sort. Its purpose is to develop personality. In religious education this is particularly true. Supervision of teachers should result in an increased ability on their part to carry on their work unaided. They should become increasingly self-reliant and have an increasing sense of personal responsibility for the results of their teaching. The results should be the same for pupils. They should become increasingly responsible for regularity, punctuality and self-control. None of these results are possible unless both teachers and pupils are encouraged to achieve freedom in choice and execution through increasing ability, gained by practice in self-direction.

(5) Matters of routine should be mechanized. Habit saves time and energy, makes skill possible and leaves workers free to direct attention to things which require conscious effort. Uniform ways of doing things which profitably can be mechanized should be insisted upon and persisted in until habits are established.

(2) *Determining the functions of supervision.* The inclusive function of supervision is to correlate and direct all the forces relied upon to attain the objectives for which the school is maintained. The problem of coördinating the work of the school with that of the home, the Sunday-school and the public school in itself constitutes an important task. Plans for doing this will not work automatically. Some of the most specific functions will be indicated.

(1) A school at its best requires not only that each teacher be successful in doing her particular work, but that all the teachers work together as a unit. This is another way of saying that education is a coöperative enterprise. To secure coöperation requires a directing mind capable of seeing the necessity of unity of effort and capable of securing it.

(2) In any coöperative effort proper stimulus is necessary to unity and regularity of effort. Teachers, like all other workers need this stimulus. To know that some competent sympathetic person is passing judgment upon our work for the sole purpose of making it more effective stimulates us to do our best unaided and to keep us up to a high level of efficiency. It is a source of great encouragement to have a part in a common endeavor where unified effort is accomplishing more than could possibly be accomplished if we were only one of a mere aggregation of workers. Supervision is the unifying force.

(3) One of the primary functions of supervision is to secure immediate and accurate diagnosis of difficulties. But this does not state the whole case. Lying back of this necessity for diagnosis is the need of clear recognition of difficulties. A knowledge that things are going wrong must precede diagnosis. Further than this, remedy must follow diagnosis.

(4) An important function of supervision is to secure proper testing of results. Standards must be intelligently determined and wisely applied. This constitutes one of the imperative needs in religious education. Intelligent supervision is essential to securing it.

(5) No statement of functions, however incomplete, should omit the training of teachers in service. The limits set for this discussion will not permit comment, except to say that intelligent supervision is the greatest single agency in the training of teachers.

3. *The selection and use of methods and devices.* The insistent question which the supervisor constantly faces is, *How* can I direct all the forces of the school to the best advantage? The means to be used are of course determined by the nature of the task of supervision itself. Stated negatively, let it be said that it can not be done by sitting in the office—it isn't a sitting job. The situation demands active participation.

(1) Direct, constant contact with the activities of the school is essential. Frequent visitation is therefore necessary. This of course consumes time, but to an efficient supervisor the only excuse that time has for existing is to be wisely consumed. Visitation offers opportunity for demonstration work, but this method has to be used wisely and even sparingly.

(2) Individual and group conferences are highly useful. They afford close range contact and give opportunity for securing mutual understandings. The former provide for the personal needs of teachers. The latter serve to broaden the outlook of teachers and secure unity in the work of the school.

Can Growth in Religion Be Measured?

Hugh Hartshorne*

As it is the purpose of this paper to introduce and promote discussion, I may be permitted to raise questions for which I can offer no final answers. We need more thinking on this problem—more digging around at its roots. I entertain no fear lest, being unable to measure religion, we submit ourselves and our cause to the ridicule of the psychologist. I am not even disturbed by the axiom which holds that all that exists exists in some amount and can therefore, theoretically, be measured. My fear is rather that we may hastily devise a few tests, name them tests of religion, and blindly apply them to children as a reliable measure of their spiritual growth. Even old "I. Q." has a shady reputation, in spite of the fact that probably more time has been spent on it by competent psychologists than on any other psychological problem in the history of the science. Who are we, then, to presume to make an adequate test of religious growth in a day, or a year, or a decade?

What is it we want to know? What is the most important question we can ask about a man? For several years, now, psychologists have been making possible the answers to exceedingly pertinent questions. We can find out with considerable accuracy an individual's skill in the use of the tools of culture—reading, numbering, various aspects of writing such as spelling and composition. We can know with tolerable certainty a person's capacity to use these tools in mastering racial achievements as these appear in the school curriculum. This capacity, stated in relative terms, we call his intelligence quotient. It indicates whether he is average or ahead or behind as to his standing among his mates and it enables us to predict school success—other things being equal.

Other things are not equal, of course. But some of these other things, like persistence, suggestibility, speed, etc., are coming under more careful scrutiny. Downey's Will Profile[1] test and Ream's[2] modification of it are most promising essays into this more intangible field of human dynamics.

Important as all such tests are, and the range and number of tests is extraordinarily large, do they enable us to answer the most important question we can ask about a man? We can say he is intelligent, quick, independent, persistent; that he can spell and figure correctly, write beautifully, memorize marvelously; that he has musical or artistic talent; that his senses are keen and well coördinated; that he has conventional or unconventional ideas about things in general; that in certain matters he did not cheat, and may perhaps therefore be trusted when he gives us a glowing picture of his personal and social habits in answer (confidential) to our questions. But one rises, as they say in book reviews, from such an account, with a sense of rather complete ignorance. What of it if all these things are true? What of it? What do I really want to know about a man?

Well, of course, I shall be challenged to indicate the particular field of knowledge that is not covered, or the particular interest I have in mind.

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1. Downey, J. E. "The Will Profile," Department of Psychology, *Bulletin No.* 3, University of Wyoming.

2. Ream, M. J. "Group Will-Temperament Tests," *Jo. of Ed. Psych.*, xiii, 1, pp. 7-16, January, 1922.

I am willing to reply that under any and all circumstances, whether I am engaging a clerk or a manager or a teacher, whether I am teaching spelling or history or theology, there is something about a person I want to know of which all our tests tell me nothing.

It may not be far from the truth to say that what we want in another person under any and all circumstances is the spirit of coöperation. Will he make a good neighbor, a good fellow workman? He either will or he won't. You can trust him or you can't trust him. Which is it to be? What is he after? What is his motive? For whom or for what is he working?

The question of more or less is inappropriate. The love motive is present or it is not present. It may be mixed with others, but in love itself there are no degrees. It is Yes or No, God or mammon, sheep or goats, for or against. The apocalyptic judgment scene is illuminating, with its division of the people into two great throngs. The test is rather a simple one. Did they or did they not feed the hungry, clothe the naked, visit the sick?

As old as moral judgment itself is the insistence upon the choice of one of two alternatives. One can move, morally, in only one direction at a time. The thing that matters is the *direction* in which one is moving, or, rather, choosing to move. The thing we want to know is the direction of a man's will. What is he after? Until I know that I don't know the man.

It needs no argument to show that it is with this general trend of a man's life that religion has to do. The subject-matter of religion is trend or destiny: ultimate destiny, or trend in its largest implications. One does not measure a direction. One describes it. Progress in religion consists in achieving in larger and more complex relationships a single direction of will. There will be involved the achievement of particular skills and knowledge and wisdom. All these *can* be measured.

Let us consider, then, certain of the measurable factors in religion, before taking up the problem of how to discover the presence or absence of religion itself.

It cannot be too emphatically repeated that *all* these factors may be found in full development *without* any guarantee of the presence of the thing we are most interested in. We are not much interested in anything but an equipped, informed and loving will. The equipment and the information *without the loving will* would be like being all dressed up with no place to go, or even like being on a limited express going in the wrong direction. If we measure habits, skills, knowledge, it is not for their own sake, for they mean *nothing* apart from the purposes whose realization they make possible.

The nature of our general motive, of whose presence or absence we feel we must be assured if we are to know a person, is such as to require a certain kind of support or equipment if it is to function freely. This equipment[3] may be briefly listed as follows:

The ability to foresee and the habit of foreseeing consequences, particularly social consequences.

The ability and habit of analyzing consequences so as to be able to respond to selected aspects.

Knowledge of possible consequences and of possible responses.

Skill in making wise responses to both real and imaginary situations.

3. See my article, "The Measurement of Growth in Religion," RELIGIOUS EDUCATION, June, 1919, for an elaboration of this discussion of equipment.

This is a highly general list and could be elaborated indefinitely. There is nothing here, however, that could not be tested and measured, given patience and ingenuity. Some interesting things might be discovered about the ostrich-like character of our religious teaching, which attempts to make us expert in the letter of the Mosaic law but ignorant of the implications of its spirit; facile in the repetition of story or creed, the while we violate its message in uncriticized behavior.

The particular consequences to which our desired dominant motive is directing our attention are consequences or effects upon the personalities of our fellows—all our fellows. The coöperative love motive is unaware of distinctions among men as objects of its interest. Foresight of, and suitable response to consequences is, therefore, just another name for intelligent social functioning. Not isolated habits or skills, not the possession of knowledge, but purposeful participation in the life of society, is what we must measure.

Here, again, there is nothing impossible of achievement. Self-listing[4] of specific practices, provided these are weighed in terms of their social significance and are definitely related as means to social ends, is a practicable method of measuring social functioning. Such methods as are at present being developed tend to become mere listing of "qualities" out of all relation to deeds, or listing of deeds out of all relation to functions.

Such self-listing is obviously only for those who can read and write. But the same end can be reached by observation, when suitably organized.[5]

Now I realize that there are several points about which there will be question and many statements on which I may be attacked. It will doubtless be contended that this thing I want to measure, and which I say cannot be measured, is a definite thing and exists in definable quantities. Some will say that even a direction can be measured. There is space only to say that even if we insist on using physical analogies for things which are not physical, it may still be said that one can travel in only one direction at a time, and that direction has meaning in terms of the goal to be reached. In the realm of moral values an end may be worthy or unworthy. It cannot be both at once to the same person. Nor is the thing that gives love its ethical meaning the "quantity" of its urge, but its purpose, its objective.

But if the social will either is or is not, and does not, ethically speaking, exist in degree or quantity, then how can one grow socially? I reply that, if in any instance a child really loves, in that particular instance not even God Himself could love more. There is nothing more to give than oneself. The act of giving is a complete and perfect thing. Indeed it is in this sense only that Jesus' command that men should be perfect as God is perfect has meaning. One can *will* to do God's will. One can *will* to be good. One can lose himself in the cause of his fellowmen. One can put his hand to the plow. But one cannot at the same time do the opposite.

Then what is growth in love?

Growth in love is growth in the consistency, range and wisdom of love,

4. Chassell, C. F., "Some New Tests in Religious Education," Religious Education, Dec., 1921. This article contains among other interesting tests a Measurement Chart for Sunday-school Juniors which uses this principle of self-listing.

5. See Miss Rankin's "Scheme for Observing the Social Behavior of Children," reported in my article on the "Coöperative Study of the Religious Life of Children," in *Religious Education*, December, 1921.

growth in love's equipment, and increase in love's objects; growth, that is, in the amount of self there is to give, in the selves and causes to which one gives himself, and in the removal of the obstructions to complete self-giving.

Measuring love's equipment, therefore, will help us to know not how much a child can love, but what a child can love and how wisely he can love.

I hope this does not seem to be a mere quibble of words. There is a fundamental truth here upon the realization of which depends our insight into the meaning of education in religion, and the real wonder of childhood. Holding the conviction he did of the Kingdom, what could Jesus have meant when he said of children, "Of such is the Kingdom of Heaven?" The Kingdom of Heaven is the kingdom of love. Possibly we may find ourselves guilty of teaching our children to stop loving—at least to limit the range of the objects of love. In the presence of so much adult hatred of race and class no wonder Jesus looked with relief and hope upon the natural outreach of the heart of a child to fellowship with all mankind.

How then are we to discover in just what relations growing children do and can love in addition to the secondary considerations we have already noted as to the wisdom and skill with which they love? The problem, I repeat, is not *how much,* but *whether or not,* and in what relations.

First, let me say that for purposes of religious education, the most important thing is that provision be made for the individual to know *himself.* The process of personal integration can go on only under the stimulus of informed self-criticism. Self-criticism even in a three-year-old is a normal tendency. What is needed is a standard. Obviously, since we are dealing with personality, the standard must be a person. Obviously again, we are logically driven to God as the inclusive personal standard—to love itself—or himself—as that by which love is recognized as present or absent.

For the individual, then, the supreme and constant test of his own progress, his own social competence, his own goodness, is *prayer,* in which one comes face to face with the experience of Love. You may say this brings us back just to where we started. Perhaps our difficulty is in trying to measure love by something else which we know better, or by something different in character. But there is nothing we know better than love, and nothing else will serve as its measure any more than one could measure sight by hearing.

To be effective, however, prayer must be informed. The idea of God must be clear, unencumbered with primitive baggage. And the process of self-criticism must be enlightened as well as rigorous.

These statements only emphasize how intimately social is prayer. Only through the experience of prayer with others can its nature and possibilities be realized by the child, and only through the teaching and conduct of others can standards be achieved.

If these (ideal) early days could be continued in the form of family prayer, and also worship in wider groups, our problem of knowing the individual would not exist. We inevitably would know one another because our standards would be arrived at by our joint effort to think through moral problems, and in our common worship there would be the constant sharing of one another's weakness as well as one another's strength. Those who pray together, know one another.

Lacking as we do this ideal religious fellowship in which there would

be no difficulty about our knowing one another, is there any way to discover another's supreme motive in the interest of his religious growth? We might not go far wrong if we should revert to the New Testament insistence on *fruits* as the test of the worth of the tree. So also the apocalyptic scene already referred to. Force is known only in work done. Values are real only as controlling action or thought. What will a man give in exchange for his life?

Doubtless by judicious checking of what the members of a group say they value by some reference to actual conduct as a more reliable test, it could be found just what, if any, relation subsists between what a man says or thinks he values and what he really does value. The same check could be made between real values and other laboratory tests, such as vocabulary of social ethics, discrimination among imaginary situations;[6] choice among possibilities of action. One might even go so far as to subject such a group to all sorts of standardized tests to see whether anything at all correlated highly with actual valuations as revealed by conduct.

But at once we are confronted by certain fallacies in the use of statistical methods in the measurement of individuals. It is all too frequently assumed, e. g., that by narrowing the limits within which prediction is unreliable we can actually predict. Reduce the probability of error as we may, what we *"know"* about any tested individual as to his subsequent behavior or achievement in some correlated activity is either not "knowledge" at all but a guess, or a meagre generality. This of course is not true of groups. We can predict for a group because of the nature of chance distributions. But the group standard or equation or curve only by rare chance ever fits the individual not yet tested. A bad guess as to a child's probable school achievement based on his I. Q. is bad enough. But a bad guess as to his character is tragedy. There can be no substitute for direct knowledge of the individual's own social will.

We are forced back, then, upon real situations, or at least upon situations that involve large elements of reality, as our chief reliance in discovering what the dominant motive is in various situations.[7] In a character not yet fully organized, it cannot be expected that the will to be social, although present in some is present in all, relationships. Nor is there any way of finding out whether an individual wills to be social in *all possible* situations save by some miracle of insight either on our part or his own.

We come to two conclusions, therefore. One is that there is no substitute for continued observation as the only way to know what we most want to know about people. We must learn and they must learn through experience itself what it is they most desire, testing love by loving.

The second conclusion is that by attempting to test abstractly the existence of a completely generalized social will we are in danger of neglecting one main condition of its presence or rather its achievement, viz, *faith*. It is a social product. It is not something one gets for himself. It is the result of the interaction of mutually helpful persons, each of whom *believes in* the other. The faith of the group is one major factor in the whole process. To

6. See the article on "Measurement of Growth in Religion," cited above.

7. See Voelker's study of *The Function of Ideals and Attitudes in Social Education*. Teachers College. Dr. Voelker attempted to place boys in real situations which could at the same time be controlled as one would control a laboratory experiment.

isolate an individual from such a relationship and then ask, "What are you?" is as foolish as to attempt to learn the ways of an eagle by watching the pitiful caged creatures of the zoo. To learn, therefore, apart from fellowship, the character of something which is the product of fellowship is in the nature of the case impossible.[8]

This does not mean that we should not find ways of measuring what I have called the equipment of the loving will and of observing and objectifying the social functions of individuals and groups. We should push these inquiries as far and as rapidly as possible, developing age norms as well as tests, and applying our scales to the comparative study of methods, materials and conditions of teaching. The whole field is open before us, although much good work has already been done. Having suggested above what seems to me to be the most promising directions for further study and experiment, I close with a final appeal for the basing of our test-making on a more thorough analysis of the nature of growth in religion and a clearer recognition of just what it is we are actually testing in any given case.

8. It is just here that one tends to question the validity of Voelker's procedure, described in the book referred to above. At the point of *testing*, was fellowship maintained, or at that point, when an artificial situation was created which involved, deliberately, possibilities of deception on the part of the boys, was fellowship really broken? Furthermore, to what extent was the factor of the leader's faith in each boy tested by this method?

THE FINDINGS

THE REPORT OF THE COMMITTEE ON FINDINGS WILL BE FOUND ON PAGES 266-268.

CONFERENCE CHARTS

THE TWENTY-FIVE CHARTS, OR GRAPHS, PREPARED IN CONNECTION WITH THE SURVEY WILL BE FOUNB ON PAGES 275-289.

R. E. A. Reports

Following the custom of the past several years the issue of Religious Education for August will be *"The R. E. A. Annual"* and will include reports of business transacted at the annual convention.

The Legal Basis

Carl Zollman*

In countries with an established church there is no occasion for a separation of religious and secular education. Both are under the same authority and can most conveniently be given in the same building. Where however the church is disestablished a great difficulty presents itself. The boundary between religious and secular education is not clearly defined and in fact is a broad zone rather than a line. The State needs the softening influence of religion to round out the character of its future citizens while the churches cannot but recognize the great advantage of secular knowledge to their members. While attempts on the part of churches to impart secular knowledge are unobjectionable since the State does not claim any monopoly in the educational field, attempts by the State to teach religion in addition to reading, writing, arithmetic, and other secular subjects lead to the most serious practical difficulties. There is a most decided difference of opinion concerning the relations of God and man. Arrangements even for a merger of a public with a parochial school have occasionally been made where all or practically all of the inhabitants of a school-district were of the same faith but have met with the emphatic disapproval of the courts.[1] Any arrangement by which any form of sectarian instruction is given as a part of the public-school curriculum must in its very nature conflict with the religious convictions of a part of its patrons.

Our present school situation cannot be properly grasped without an understanding of the history which lies back of it. When nearly a century ago our public-school system, under the leadership of Horace Mann, commenced its phenomenal growth it either absorbed or crushed the various elementary schools then existing, whether they were mere business ventures, or rested on a charitable foundation, or were conducted by a church. The Catholic parochial schools were the only notable exception. They retained their hold though the burden which they involved was very severely felt by their supporters.

Any dissatisfaction however could not immediately crystalize into concerted action. The long-drawn-out debate over the slavery question which was gradually dragging the country into the civil war overshadowed everything else and left no room for a general school agitation. The same is true in increased measure of the four years of armed conflict which followed the debate. It holds good in a gradually decreasing ratio in regard to the reconstruction period which followed. It was, therefore, only in the seventies that the smoldering embers burst forth in flames. An agitation begun whose main object was to obtain for the parochial schools in relation to the children trained in them the same support which was given to the public schools. There was also a subsidiary aim namely to bring about religious instruction in the public schools. Some measure of success had locally been achieved when President Grant, on September 29th, 1875, in

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1. 1894 Richter v. Cordes 100 Mich. 278,284, 58 N. W. 1110; 1918 Knowlton v. Baumhover 182 Iowa 691, 166 N. W. 202, 5 A. L. R. 841. For a more detailed statement of the latter decision see note 46 *in fin.*

an address to the Army of the Tennessee at Des Moines, Iowa, challenged the movement. He said:

"The centennial year of our national existence, I believe, is a good time to begin the work of strengthening the foundations of the structure commenced by our patriotic forefathers one hundred years ago at Lexington. Let us all labor to add all needful guarantees for the security of free thought, free speech, a free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Resolve that neither the State nor nation, nor both combined, shall support institutions of learning other than those sufficient to afford every child growing up in the land the opportunity of a good common-school education, unmixed with sectarian, pagan, or atheistical dogmas. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the Church and the State forever separate. With these safeguards, I believe the battles which created the Army of the Tennessee will not have been fought in vain."[2]

Events now followed fast on each other. Grant in his annual message of 1875 recommended an amendment to the federal constitution which would prohibit "the granting of any school-funds, or school taxes, or any part thereof, either by legislative, municipal, or other authority, for the benefit or in aid, directly or indirectly, of any religious sect or denomination.[3]. Exactly a week after the submission of this message James G. Blaine, who was then the leader of the house, introduced a rather colorless constitutional amendment which, on August 4, 1876, was overwhelmingly passed by the house.[4] The famous Tilden-Hayes campaign in the meantime had come into swing and this matter had become one of its issues. Accordingly the Republican National Platform of 1876 called for an amendment to the federal constitution "forbidding the application of any public funds or property for the benefit of any school or institution under sectarian control.[5] When the amendment, in a greatly strengthened form,[6] was finally voted on in the senate it resulted, on August 14, 1876, in a strictly partisan vote, all Republican senators voting for and all Democratic senators voting against it[7] and was lost because it had not received the necessary two-thirds majority. With it the agitation for an amendment to the federal constitution has come to a close.

This however was not to be the end. Feelings had been too deeply stirred. The public mind was firmly set against the contention which had been advanced. Accordingly nine of the ten states since admitted into the union have been required, as a condition of admission, to provide by an ordinance irrevocable, without the consent of the United States and of the people of the new State, that provision shall be made "for the establishment and maintenance of a system of public schools, which shall be open to all

2. Hecker, *Catholics and Education*, 180; Sevett, *American Public Schools*, 72.
3. Congressional Record, Vol. 4, Part 1, p. 175.
4. Ibid., p. 205.
5. Paragraph 7.
6. Congressional Record, Vol. 4, Part 1, p. 5453.
7. Ibid., p. 5595.

children of the State and free from sectarian control" and eight of these states have literally complied with this condition.[8]

This compact is not the only safeguard against sectarian control of public schools. Four states—Ohio, Kansas, Nebraska, and Mississippi,[9] had forbidden such control even before the school controversy came to a head, while Wisconsin and Nevada had prohibited sectarian instruction in public schools.[10] The Wisconsin and Nevada provisions, since the school controversy, have been substantially copied by Nebraska, Colorado, California, Montana, Idaho, South Dakota, Wyoming and Arizona.[11] That there are not more such provisions is undoubtedly due to the fact that an attempt to induce public schools to teach sectarian doctrines was not generally made and therefor constituted the minor phase of the school agitation. Though relatively unimportant this phase of the controversy has definitely settled one of the principles of our political philosophy. Says the Iowa court:

> "If there is any one thing which is well settled in the policies and purposes of the American people as a whole, it is the fixed and unalterable determination that there shall be an absolute and unequivocal separation of church and state, and that our public school system, supported by the taxation of the property of all alike—Catholic, Protestant, Jew, Gentile, believer and infidel—shall not be used directly or indirectly for religious instruction, and above all that it shall not be made an instrumentality of proselyting influence in favor of any religious organization, sect, creed or belief.[12]

This leaves the major phase of the controversy to be dealt with. This is concerned with the appropriation of public-school funds to sectarian institutions. It was this phase against which President Grant directed his attack and at which the proposed amendment to the United States constitution was aimed. Like the minor phase it had been anticipated by a number of states. Massachusetts in 1855 had provided that public-school money "shall never be appropriated to any religious sect for the maintenance, exclusively, of its own school."[13] Five other states, Wisconsin, Michigan, Indiana, Oregon and Minnesota[14], had forbidden the appropriation of such moneys for the benefit of any religious or theological seminary or institution.

Such anticipation however was slight compared with what was to follow. State after state fell into line either by amending its constitution or while adopting a new one. The provisions adopted of course vary greatly in detail. Some are very general; others very specific indeed. They all, however, have one object—to prevent the appropriation of public-school funds to the uses of sectarian schools. Lack of space prevents us from reciting these provisions in detail. All that can be done is to enumerate the states which have taken action. Such enumeration is imposing enough.

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8. Arizona (1912), Art. 20; Montana (1889), Ordinance attached to Constitution; New Mexico (1912), Art. 21, Sec. 4; Oklahoma (1907), Schedule attached to Constitution. See Art. 1, Sec. 5; South Dakota (1889), Art. 22, Sec. 18; Utah (1895), Art. 3. See Art. 10, Sec. 1; Washington (1889), Art. 26. See Art. 9, Sec. 4; Wyoming (1889), Art. 21, Ordinance, Sec. 5. The same condition was imposed on North Dakota and was fulfilled by its constitution of 1889 though not in the form of a compact. Art. 8, Sec. 147. The constitution of Idaho of 1889 does not contain this provision. See Art. 21, Sec. 19.

9. Ohio (1851), Art. 6, Sec. 2; Kansas (1859), Art. 6, Sec. 8; Nebraska (1866), Art. 2, Title, Education Sec. 1; Mississippi (1868), Art. 8, Sec. 9; Washington copied such a provision in 1889, Art. 9, Sec. 4.

10. Wisconsin (1848), Art. 10, Sec. 3; Nevada (1864), Art. 11, Sec. 9.

11. Nebraska (1875), Art. 8, Sec. 11; Colorado (1876), Art. 9, Sec. 8; California (1879), Art. 9, Sec. 8; Montana (1889), Art. 11, Sec. 9; Idaho (1889), Art. 9, Sec. 6; South Dakota (1889), Art. 8, Sec. 16. See Art. 6, Sec. 3; Wyoming (1889), Art. 7, Sec. 12; Arizona (1912), Art. 11, Sec. 7.

12. 1918, Knowlton v. Baumhover, 182 Iowa 691, 166 N. W. 202, 5 A. L. R. 841,848.

13. Massachusetts Constitution, 18th Amendment.

14. Wisconsin (1848), Art. 1, Sec. 18; Michigan (1850), Art. 4, Sec. 40; Indiana (1851), Art. 1, Sec. 6; Oregon (1857), Art. 1, Sec. 5; Minnesota (1857), Art. 1, Sec. 16. The Michigan provision was readopted by the constitution of that state of 1908.

Three states, New Hampshire[15], Minnesota[16], and Nevada[17], the first two in 1877, the last in 1880, accomplished results by constitutional amendments. Illinois[18], and Pennsylvania[19], acted as early as 1870 and 1873 and Missouri[20], and Alabama[21], as early as 1875, accomplishing their purpose through new constitutions. Texas[22], Colorado[23], Georgia[24], California[25], and Louisiana[26], had acted before 1880. Florida followed in 1885[27], and Idaho[28], Montana[29], North Dakota[30], South Dakota[31], Washington[32], and Wyoming,[33], in 1889. Mississippi[34], and Kentucky[35], ushered in the last decade of the last century by falling in line in 1890 and were joined by New York[36], South Carolina[37], Utah[38], and Delaware[39], before the dawn of the new century. Oklahoma[40], New Mexico[41], and Arizona[42], are the only states admitted into the Union since 1900 and by their constitutions, adopted respectively in 1907, 1911, and 1912, have joined the procession. Virginia in 1902 forbade the appropriation of public funds to schools not owned or exclusively controlled by the state but excepted certain non-sectarian institutions from this provision.[43] Massachusetts in 1917 greatly strengthened the provision above referred to[44]. New Hampshire, Louisiana, and Alabama since 1900, have adopted new constitutions which retain the provision in which we are interested[45]. In view of this history the truth of a statement by the South Dakota court that "the policy of prohibiting the use of funds belonging to all for the benefit of one or more religious sects has been adopted in most of the states," is indisputable.

There can be no question but that this solution is the only feasible one, no matter what hardships it implies to those who retain their parochial schools. Any arrangement by which parochial schools are allowed to participate in the public school funds cannot but result in political pressure. The first result is a close public control over the denominational schools.

15. New Hampshire, Art. 82. This provision was readopted in subsequent constitutions.
16. Minnesota, Art. 8, Sec. 3.
17. Nevada, Art. 11, Sec. 10.
18. Illinois (1870), Art. 8, Sec. 3.
19. Pennsylvania (1873), Art. 3, Sec. 18; Art. 10, Sec. 2.
20. Missouri (1875), Art. 2, Sec. 7.
21. Alabama (1875), Art. 12, Sec. 8. This provision was readopted in 1901.
22. Texas (1876), Art. 7, Sec. 5; Art. 1, Sec. 7.
23. Colorado (1876), Art. 5, Sec. 34.
24. Georgia (1877), Art. 1, Sec. 14. But see Art. 8, Sec. 5.
25. California (1879), Art. 9, Sec. 8.
26. Louisiana (1879), Art. 228. But see Art. 53.
27. Florida (1885), Declaration of Rights, Sec. 6; Art. 12, Sec. 13.
28. Idaho (1889), Art. 9, Sec. 5.
29. Montana (1889), Art. 11, Sec. 8.
30. North Dakota (1889), Art. 8, Sec. 152.
31. South Dakota (1889), Art. 8, Sec. 16; Art. 6, Sec. 3.
32. Washington (1889), Art. 1, Sec. 11; Art. 9, Sec. 4.
33. Wyoming (1889), Art. 1, Sec. 19.
34. Mississippi (1890), Sec. 208.
35. Kentucky (1890), Sec. 189.
36. New York (1894), Art. 9, Sec. 4.
37. South Carolina (1895), Art. 11, Sec. 9.
38. Utah (1895), Art. 1, Sec. 4; Art. 10, Sec. 13.
39. Delaware (1897), Art. 10, Sec. 3.
40. Oklahoma (1907), Art. 2, Sec. 5.
41. New Mexico (1911), Art. 12, Sec. 3.
42. Arizona (1912), Art. 2, Sec. 12.
43. Virginia (1902), Art. 9, Sec. 141
44. 46th Amendment to the Massachusetts constitution.
45. New Hampshire (1902), Art. 82; Louisiana (1913), Art. 258, but see Art. 53; Alabama (1901), Sec. 263.

The next result is the entry of these schools into politics in order to shape this control to suit their own purposes. Where one denomination or a combination of them becomes strong enough a shift of control becomes inevitable. Instead of the public agencies controlling the parochial schools the fact will be that the parochial control the public schools. The utter impolicy of such an arrangement has been vividly illustrated by a very recent Iowa case. The directors of a school district for a "rent" of $2.50 per year which was never actually paid "leased" the upper room of a Catholic parochial school, which school thereupon was conducted as a unit, the older pupils being instructed by the sister paid by the school district while the younger children received instruction from another sister who was paid by the church. Both teachers wore their religious garb and both rooms contained the customary Catholic images. In both the Catholic catechism was taught. The directors cast off all thought of attention except that they yearly appropriated the necessary funds and went through the motions of contracting with the teacher. Though the situation was nine years old when it came before the court on the complaint of a taxpayer, the court enjoined the parties from continuing it, stating that a public school had been perverted into a parochial school and that public funds had been misappropriated.[46] Therefore the Tennessee court says: "It is contrary to law and to public policy to allow the public-school money to be invested in property in which any religious denomination or society or any other person has any interest or right."[47]

The historical development just outlined casts a flood of light over the various constitutional provisions above mentioned. It would seem reasonable to suppose that these provisions would have been read and construed in the light of this history. Such, however, is not the fact. None of the judicial opinions which touch upon this matter contain the slightest reference to this history. Each one treats the provision before it as if it were an isolated phenomenon of state history totally unrelated to a national movement of imposing magnitude. Is it any wonder that such provisions have at times been misconstrued? Is it remarkable that the Wisconsin, Illinois and Nebraska courts have read out of them a prohibition of the mere reading of the Bible in the public schools, a proposition so much at variance with the aim of the movement that the proposed constitutional amendment to the federal constitution as voted on by the senate stated that "this article shall not be construed to prohibit the reading of the Bible in any school or institution."[48] The utter absurdity into which courts who are not properly enlightened may be expected to descend has been vividly illustrated by the Washington court. This court held that a constitutional provision which forbids the appropriation or application of public money or property to any religious worship, exercise or instruction prevents a school board from granting credits to high-school pupils for successfully passing an examination covering the historical, biographical, narrative and literary features of the Bible based upon an outline provided by the board, though no personal instruction is to be given in the school, but is left to the home or church of the student.[49]

46. 1918, Knowlton v. Baumhover, 182 Iowa 691, 166 N. W. 202, 5 A. L. R. 841. See also 1894, Richter v. Cordes, 100 Mich. 278, 284, 56 N. W. 1110.

47. 1896. Swadley v. Haynes, 41 S. W. 1066, 1068 (Tenn.)

48. Congressional Record, Vol. 4, Part 6, p. 5453. For a citation of these cases see note 73 *infra*.

49. 1918, State ex rel, Dearle v. Frazier, 102 Wash. 369, 178 Pac. 35, L. R. A. 1918, F. 1056.

THE NEW SITUATION

We are now principally interested in a new development of parochial day schools which are to cooperate rather than compete with the public schools.[50] The passage of the necessary legislation in this matter will be the smallest difficulty encountered. The great and outstanding task will be to establish the constitutionality of these statutes. In this task the constitutional provision above outlined will be relied upon by the opposition. Unless the courts are properly informed success is apt to attend its efforts. Unless the proper contentions are made the judicial council chambers may well be transformed into a Pandora's box out of which will issue wild misconceptions of the import of these constitutional provisions which will plague the development which is now in progress.

The judicial construction of these provisions already in existence is important in this connection. It is clear indeed that they are self-executing, require no legislation to make them effective, and apply only to funds belonging to the public or forming a part of the public revenues.[51] The word "sectarian" covers every denomination and forbids the use of public funds directly or indirectly for the support of any church.[52] Their purpose to prevent the application of public funds to denominational schools has been uniformly recognized and enforced[53] as against a Y. M. C. A.,[54] a denominational college,[55] a university,[56] a privately endowed high-school,[57] and even as against denominational industrial schools or orphan asylums,[57] though as to the latter the New York[58] and particularly the Illinois[59] courts have relaxed the rule on the ground that payment of less than the cost of maintenance of such inmates is not aid within the meaning of the constitution. The same result has been reached by the Wisconsin court in regard to reimbursement of denominational schools of the cost occasioned by the attendance of soldier beneficiaries.[60]

The various constitutions forbid public aid of sectarian institutions, but do not proscribe sectarian aid of public institutions. Though, therefor, a county is prohibited from granting land to sectarian purposes it may allow a denominational body to erect a building on its poor farm and donate it to the county.[61] Similarly a sectarian school may donate the services of its teachers to a public school.[62] Children trained in sectarian

50. Cf. article by C. L. Dibble, following.

51. 1888, Cook County v. Industrial School for Girls, 125 Ill. 540, 570; 18 N. E. 183, 8 Am. St. Rep. 386, 1 L. R. A. 437.

52. 1882, State v. Hallock, 16 Nev. 373, 385, 387; Knowlton v. Baumhover, 182 Iowa 691, 166 W. W. 202, 5 A. L. R. 841.

53. 1913, in re Opinion of the Justices, 214 Mass. 599, 601, 102 N. E. 464; 1917, Williams v. Stanton Common School District, 173 Ky. 708, 725; 191 S. W. 507, L. R. A. 1917 D. 453 (withdrawing 172 Ky. 133, 188 S. W. 1058); 1879, Otken v. Lamkin, 56 Miss. 758, 764, 756.

54. 1912, Connell v. Gray, 33 Okl. 590, 127 Pac. 417.

55. 1891, Synod of South Dakota v. State, 2 S. D. 366, 373, 50 N. W. 632; 14 L. R. A. 418.

56. 1869, Jenkins v. Andover, 103 Mass. 94.

57. 1851, People v. Board of Education, 13 Barb. 400 (N. Y.); 1888, Cook County v. Industrial School for Girls, 125 Ill. 540, 558, 565, 18 N. E. 183, 8 Am. St. Rep. 834, 36 Am. St. Rep. 438; 1882, State v. Hallock, 16 Nev. 373, 378.

58. 1904, Sargent v. Board of Education, 177 N. Y. 317, 69 N. E. 722. But see St. Patrick's Orphan Asylum v. Board of Education, 34 How. Prac. 229 (N. Y.).

59. 1893, Stevens v. St. Mary's Training School, 144 Ill. 336, 32 N. E. 962, 18 L. R. A. 834, 36 Am. St. Rep. 438; 1917, Dunn v. Addison Manual Training School for Boys, 181 Ill. 352, 117 N. E. 993; 1918, Trost v. Ketteler Manual Training School, 282 Ill. 504, 118 N. E. 743; 1919, St. Hedwig Industrial School for Girls v. Cook County, 289 Ill. 432, 124 N. E. 629, 631.

60. 1919, State v. Johnson, 170 Wis. 251, 263, 264, 176 N. W. 224.

61. 1913, Reichwald v. Catholic Bishop of Chicago, 258 Ill. 44, 101 N. E. 266.

62. 1908, Donald v. Parker, 130 Ky. 501, 110 S. W. 810.

schools may be admitted to a public training school on the strength of such training.[63]

There is no provision in the federal constitution prohibiting the appropriation of public funds to sectarian purposes. Therefore the United States government is at liberty to make contracts with church-controlled hospitals[64] and even to grant outright donations to sectarian institutions.[65] In regard to Ohio, Congress has not only appropriated Section 16 to the use of the public schools but has actually granted Section 29 within a limited area to the use of religion.[66] Congress, however, in 1897 declared against any such policy.[67] A similar declaration made some years previous, but limited to Indian affairs, has been held by the Supreme court not to cover trust or treaty funds belonging to the Indians which, accordingly, are today spent by the government for the religious education of its Indian wards.[68]

It goes without saying that the various governments are not hostile to sectarian schools. It is not the "public policy of the State that the children of the state shall not receive any education in any other school than in one of the public schools established by itself."[69] Says the Missouri court: "This has always been a Christian country, and there is nothing to be found in either the letter or spirit of our law, or in the spirit of our republican institutions, that disapproves of educational institutions under the control of churches.[70] This, of course, does not mean that the state abdicates the power of regulating these institutions so as to prevent abuses. The historical development above outlined is an example of such regulation. Another has been produced or at least accelerated by the world war. In a very large number of states statutes have been passed forbidding in both public and parochial schools the use of foreign languages as a means of instruction to pupils under a certain grade. Their constitutionality has been upheld in Nebraska, Iowa and Ohio.[71] For our purpose it is interesting to note that the Iowa court has laid it down that a teacher may teach his pupils to read the catechism in German, but he cannot teach the secular subjects of reading, writing, spelling, grammar in any foreign language. The Nebraska court in a similar manner has said that "there is nothing in the act to prevent parents, teachers, or pastors from conveying religious or moral instruction in the language of the parents, or in any other language, or in teaching any other branch of learning or accomplishment, provided that such instruction is given at such time that it will not interfere with the required studies."

It will not be possible at this time to deal exhaustively with the question of the leasing of church or parochial school property for public-school purposes, the wearing of religious garbs by public-school teachers and the interference with public-school discipline which may occur where a religious

63. Commonwealth, ex rel., Wehrle v. Plummer, 21 Pa. Dist. Rep. 182.

64. 1898, Robert v. Bradfield, 12 App. D. C. 453, 472 (affirmed 175 U. S. 291, 44 L. Ed. 168, 20 S. Ct. 121).

65. See instances cited in 1898, Robert v. Bradfield *supra*.

66. 1841, State v. Trustees of Section 29, 11 Ohio 24, 26. Sec. 1, Art. 6, of the Ohio constitution of 1851 and 1912 speaks of property entrusted to the state "for educational and religious purposes."

67. 29 Statutes at Large 683.

68. 1908, Quick Bear v. Leupp, 210 U. S. 50, 28 S. Ct. 690.

69. 1877, Gilmour v. Pelton, 5 Ohio Dec. 447, 452; 2 Wkly. Law Bul. 158.

70. 1903, State v. Trustees, 175 Mo. 52, 57.

71. 1912, State v. Bartels, — Iowa —, 181 N. W. 508, 513; 1921, Pohl v. State, — Ohio —, 132 N. E. 20; 1919, Nebraska District v. McKelvie, — Neb. —, 175 N. W. 531, 534.

holiday falls on a day on which the public schools are open.[72] Nor will it be attempted to go deeply into the question of Bible-reading in the public schools beyond stating that the decision of the Wisconsin, Nebraska and Illinois courts,[73] that such reading constitutes "sectarian instruction" or is a "sectarian purpose," rests on a clear and palpable misconstruction of this term as is apparent from a knowledge of the history of these provisions.

It will be well, however, to discuss the use which may be made of public school property for religious purposes. It has, indeed, been a general practice, particularly in new and sparsely settled districts, to allow the holding of religious services and Sunday schools in the public-school houses at such hours as not to conflict with the conduct of the schools.[74] The question has arisen whether this is proper. Some courts, in passing on this question, have held that the school authorities have no power to appropriate the school-building to any use not strictly educational, and have therefore enjoined its use for religious services.[75] Other courts have held the determination of the electors or school officials conclusive, whether the same was favorable or unfavorable to such use.[76] In none of these cases was the question discussed whether or not such use was in harmony with the constitution of the State. The Indiana Appellate Court merely has raised the question whether a constitutional provision that "no man shall be compelled to attend, erect, or support any place of worship" is violated by such use.[77] The Kansas court has indicated strongly that such use amounts to taxation for private purposes, and should be enjoined.[78] The Illinois Supreme Court has upheld such use against the objection that it compelled the taxpayers of the district to support a place of worship against their consent, saying: "Religion and religious worship are not so placed under the ban of the constitution that they may not be allowed to become the recipient of any incidental benefit whatsoever from the public bodies or authorities of the State."[79] The Nebraska Court has held that religious meetings held in a school-house on Sunday four times a year do not constitute it a place of worship.[80]

The South Carolina court in holding that a clause in a deed "for the purpose of erecting and maintaining a public school for white children only" does not prevent religious exercises in the building while it is not being used for school purposes said: "Courts in a Christian land cannot be supposed to take judicial notice that holding a preaching service in a school-house when not required for a public school purpose is a breach of the condition, if indeed there be a condition in the deed."[81] The Iowa Court, after declaring that the propriety of such use "ought not to be questioned in a

72. See Zollman's "Church and School in the American Law," pp. 23-29, published by Concordia Publishing House, St. Louis, Mo., for a more detailed statement. Also Zollman, "American Civil Church Law," pp. 31-36.

73. 1890, State v. Edgerton School District, 76 Wis. 177, 44 N. W. 967, 7 L. R. A. 330, 20 Am. St. Rep. 41; 1910, People v. Board of Education, 245 Ill. 334, 92 N. E. 251; 1902, State v. Shewe, 65 Neb. 853, 93 N. W. 169, 59 L. R. A. 927.

74. 1856, Sheldon v. Center School District, 25 Conn. 224.

75. 1858, Scofield v. Eighth School District, 27 Conn. 499; 1905, Baggerly v. Lee, 37 Ind. App. 139, 73 N. E. 921; 1878, Dorton v. Hearn, 67 Mo. 301; 1897, Bender v. Streabish, 182 Pa. 251, 37 Atl. 853; 1900, Spring v. Harmar Township, 31 Pitts. Legal J. 194.

76. 1901, Boyd v. Mitchell, 69 Ark. 202, 62 S. W. 61; 1909, School Directors v. Toll, 149 Ill. App. 541; 1874, Hurd v. Walters 48 Ind. 148; 1898, Eckhardt v. Darby, 118 Mich. 199, 76 N. W. 761,

77. 1905, Baggerly v. Lee, 37 Ind. App. 139, 73 N. E. 921.

78. 1875, Spencer v. Joint School District, 15 Kans. 259, 22 Am. Rep. 268.

79. 1879, Nicholls v. School Directors, 93 Ill. 61, 64, 34 Am. Rep. 160,

80. 1914, State v. Dilley, — Neb. —, 145 N. W. 999.

81. 1921, Harmon v. Driggers, — S. C. —, 107 S. E. 923.

Christian State,"[82] met the same argument with which the Illinois Court had been confronted, as follows:

"The use of a public school-building for Sabbath . . . schools, religious meetings . . . which, of necessity, must be occasional and temporary, is not so palpably a violation of the fundamental law as to justify the courts in interfering. Especially is this so where, as in the case at bar, abundant provision is made for securing any damages which the taxpayers may suffer by reason of the use of the house for the purposes named. With such precaution the amount of taxes any one would be compelled to pay by reason of such use would never amount to any appreciable sum. . . . Such occasional use does not convert the schoolhouse into a building of worship within the meaning of the constitution."[83]

82. 1872, Townsend v. Hagen, 35 Iowa 194, 198.

83. Davis v. Boget, 50 Iowa 11, 15, 16. See Notes, 32 Am. Cas. 303; 31 L. R. A. (N. S.) 593; L. R. A. 1917 D., 462.

Specific Legal Provisions On Week-Day Schools*

CHARLES L. DIBBLE

The movement for week-day religious education, during school hours but under the control of the several denominations, has resulted in numerous experiments and proposals. These, for convenience, may be grouped roughly into three classes, involving somewhat different legal problems. Of these types there are numerous modifications; but it is believed that the principles here discussed can be applied without difficulty to individual cases.

TYPE A. A room is set apart in the public-school building, to which any denomination is at liberty to send a teacher for religious instruction during school hours. Children whose parents so request are sent to this room from their class rooms at the time assigned to their denomination.

TYPE B. Courses in religious instruction are established by one or more denominations in their own church buildings at hours (during school hours) agreed upon; children whose parents so request are sent from their school buildings to these classes; the courses of instruction are more or less under the supervision of the public-school authorities and credit is given for work completed in the church school, and attendance enforced under the truancy law.

TYPE C. Same as Type B, except that the instruction is not in any way subject to the supervision of the public-school authorities and no credit is given. Attendance is not enforced under the truancy law. If, however, the child habitually absents himself from the church school, that fact is reported to the public school, and the privilege of attendance withdrawn.

*Mr. Charles L. Dibble, Attorney, of Kalamazoo, Michigan, prepared a report for the Episcopal Synod of the province of the Midwest on "Legal Aspects of Religious Education in the States Comprising the Province of the Midwest." This dealt with the Constitutional Provisions as well as with the particular applications of legislation. Mr. Dibble kindly granted permission for the publication of that part of his report which will supplement the preceding paper by Mr. Zollman. While he is discussing the legal provisions of the states of Wisconsin, Illinois, Michigan, Indiana and Ohio, he takes up the points which occur most frequently in any state. It must be remembered, in reading, that the first part of Mr. Dibble's paper, dealing with general principles and constitutional provisions, is omitted.—(THE EDITOR.)

LEGAL DECISIONS

The question of specific religious instruction does not appear to have been anywhere adjudicated, except in the case of

State, ex rel. Dearle vs. Frazier, (Wash.) 173 Pac. 35.

In that case the state constitution provided:

"All schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control or influence . . . . No public money or property shall be appropriated for or applied to, any *religious* worship, exercise, or *instruction,* or the support of any religious establishment."

It was held that a scheme whereby children were instructed in denominational schools in the Bible from a literary standpoint, the course being mapped out by the superintendent of schools, the examination prepared by the principal of the high school, papers graded by public school teachers, and credit given, was in violation of these provisions. The scheme, it was held, made the religious instruction a part of the regular school curriculum and hence that part of the school work was placed under "sectarian control and influence." It was also held that, since the plan required considerable time, of the school teachers, for which they were paid by the state, it amounted to "appropriating public money for religious instruction."

In the writer's opinion the reasoning is not sound. As to the first objection, it would seem that the constitutional prohibition against "sectarian control or influence" was intended to prevent exclusive control or monopoly by one sect as against the others, either by way of financial support or enforcing attendance of non-adherents, as Cooley puts it, giving an advantage to one sect over another. But the plan in question favored no denomination; nor did it require any person to attend the instruction against his conscience. Still less could objection be made to the plan considered in this brief, in which the religious instruction is not even confined to the Bible. So long as Catholic and Protestant, Jew, Mohammedan and Free Thinker are alike permitted to participate, and each may instruct his youth in his own way, the scheme can hardly be called sectarian. In other words, it is only discrimination between sects which the constitution intends to bar. Such must have been the intent. For we find most of the courts commending religious training, and the constitution of Ohio and Michigan naming it as one of the objects of the schools; yet there can be no religious (as distinguished from ethical) instruction which does not involve religious belief. As to the second objection, it may be said that the amount of time required of the public-school teachers in the work of supervision is so small as to be negligible. In the words of the maxim, "De minimis non curat lex." It is no more an appropriation of money for religious instruction than is the exemption from taxation which is accorded to church property. In most states there is provision for the inspection and supervision of parochial schools by the State Superintendent of Public Instruction; and this has never been held to be a wrongful use of public money.

However that may be, the authority of the Washington case is diminished by the fact that the language of the constitution of the state of Washington, quoted above, differs from that of the constitutions of most of the states of the Union. The prohibition against "religious instruction" contained in the Washington constitution is very much broader than "sectarian instruction."

Another angle from which these constitutional provisions have been discussed by the courts is upon the question as to whether a school board has the right to permit the use of the school building, at such time as not to interfere with the regular school hours, for religious services or instruction, or for the use of lodges or other purposes not connected with regular school work.

On this question the courts are hopelessly at variance.

On the one hand it is held that such use is improper.

Hysong vs. School District, 164 Pa. 629; 26 L. R. A. 203,

is particularly interesting, because it involves a state of facts on all fours with the question we are discussing under Type A, and because the opinion goes very thoroughly into the authorities and is exceedingly well reasoned. We quote one paragraph which seems to sum up the argument of the court.

"The use of the public school building in imparting religious instruction after school hours, in the manner detailed by us in our conclusions of fact, is not only a violation of the fundamental law of the state in that the instruction, being purely and essentially sectarian in character, is prohibited, but the directors exceeded their authority in permitting any such use to be made of the building. It is very clear to us that the prohibition of the appropriation of money raised for the support of the public schools to sectarian schools includes the use of the public school buildings erected by such money, for any sectarian purpose. But there is a further reason for restraining the use of public school buildings for this purpose, as well as for any other purpose foreign to public school instruction; and that is that the building having been erected for a particular corporate purpose, the corporate authorities cannot authorize its use for any other."

Substantially the same holding in the following cases:

Bender vs. Streabich, 182 Pa. 251; 37 Atl. 853.

Lewis vs. Bateman, 26 Utah 434; 73 Pac. 509.

Scofield vs. School District, 27 Conn. 499.

Dorton vs. Hearn, 67 Mo. 301.

Spencer vs. School District, 15 Kan. 259; 22 Am. Rep. 268.

On the other hand a considerable line of authorities take the other view. In the case of

Nichols vs. School District, 93 Ill. 61; 34 Am. Rep. 160, the argument is stated thus:

"Religion and religious worship are not so placed under the ban of the constitution that they may not be allowed to become the recipient of any incidental benefit whatsoever from the public bodies or authorities of the state. That instrument itself contains a provision authorizing the legislature to exempt property used for religious purposes from taxation; and, thereby, the same as is complained of herein, there might be indirectly imposed upon the taxpayer the burden of increased taxation, and in that manner the indirect support of places of worship."

Sustaining this view are the following:

Sugar vs. Monroe 108 La. 677, 59 L. R. A. 723.

Sheldon vs. School District, 25 Conn. 224.

Greenbanks vs. Boutwell, 43 Vt. 207.

Barnes's Appeal, 6 R. I. 591.

Chaplin vs. Hill, 24 Vt. 528.

Townsend vs. Hagan, 35 Iowa 194.

Davis vs. Boget, 50 Ia. 11.

Cost vs. Shinault (Ark.) 166 S. W. 740.

The decisions in the following states are as follows:

Illinois, in the Nichols case quoted above, held that a statute permitting the use of the building outside of school hours for religious worship was not unconstitutional. This case has been followed by the following:

Lagow vs. Hill, 238 Ill. 428; 87 N. E. 369.

School District vs. Toll, 149 Ill. App. 541.

In *Wisconsin,* on the other hand, it was held in the early case of

School District vs. Arnold, 21 Wis. 657,

that even a vote of the electors of the school district may not authorize the incidental use of a school building for meetings other than those connected with the school. That case has recently been quoted with approval in the case of

Tyre vs. Krug, 159 Wis. 39; L. R. A. 1915, C. 624.

In *Indiana* it seems to have been held in the case of

Hurd vs. Walters, 48 Indiana, 148,

that the use of a school house for other than school purposes might be authorized by a vote of the tax-payers.

But in the later case of

Baggerly vs. Lee, 37 Ind. App. 139; 73 N. E. 921,

it was held that the statute authorizing such use of the building when not used for school purposes should be construed to apply only to summer vacations and periods when the school was entirely closed. As to whether or not a statute authorizing the use of the building after school hours would be constitutional the court has not expressed an opinion.

In *Michigan* the question does not seem to have been passed upon directly, although it would appear that such use might be permitted or refused by a vote of the electors of the school district.

Eckhardt vs. Darby, 118 Mich. 199, 76 N. W. 671.

In *Ohio* in the case of

Weir vs. Day, 35 Ohio State, 143,

the court declared invalid a lease of the school building to a private school; but in doing so said:

"We do not mean to say that a court of equity will interpose its extraordinary power, by writ of injunction, against every casual or temporary use of such property for other than public school purposes."

The question does not appear to have been further elucidated by the Ohio court.

II. STATUTORY PROVISIONS

We now pass to the statutory provisions of the several states in so far as they affect the three plans for week-day religious instruction.*

In considering statutory provisions it should be borne in mind that, underlying the three types of religious instruction which we have indicated, there are two theories whereby such instruction is sought to be justified: (a) On the theory that such religious instruction forms a proper part of the regular school curriculum, and (b) that such instruction does not form a part of the public school curriculum, but that the child is to be deemed excused from school while taking this instruction.

With this thought in mind we will consider the statutory provisions as to (a) whether religious instruction may form a part of the regular curri-

*See the analysis of "Types" at the opening of this paper.

culum and (b) whether the truancy laws are so framed as to permit excusing the child from school for religious instruction.

As to the curriculum of the schools, the statutes of Ohio, Indiana and Wisconsin list certain elementary subjects which are to be required in every school. In the other states one or two special subjects are mentioned, but the curriculum in general is in the discretion of the local school board. Even in Ohio, Indiana and Wisconsin it is held that, provided the subjects laid down by law are taught, the local board has entire discretion to provide for instruction in additional subjects not prohibited by law.

It will thus be seen that in none of the states of this Province* is there any *statutory* regulation which would prevent making religious instruction a part of the school curriculum. The matter is entirely in the discretion of the local board, subject however in all cases to the *constitutional* restrictions, as they have been interpreted and applied by the courts of that particular state.

We will now note the truancy laws of the several states as bearing upon the legality of excusing children from school for religious instruction, under the second theory, namely that the religious school does *not* form a part of the public school curriculum.

WISCONSIN. "Any person having under his control any child between the ages of seven and fourteen years . . . shall cause such child to be enrolled in and to attend some public, parochial or private school regularly (regular attendance for the purpose of this statute shall be an attendance of twenty days in each school month unless the child can furnish some legal excuse), in cities of the first class during the full period and hours of the calendar year (religious holidays excepted) that the public, parochial or private school in which such child is enrolled may be in session; in all other cities not less than eight school months and in towns and villages not less than six school months in each year (here follow provisions excepting children not in proper physical condition to attend school, or living more than two miles from a school house, or having already completed the work of the first eight grades). Instruction during the required period elsewhere than at school, by a teacher or instructor selected by the person having control of such child, shall be equivalent to school attendance, provided that such instruction received elsewhere than in school be at least substantially equivalent to instruction given to children of like ages in the public, parochial or private school where such children reside."

ILLINOIS. "Every person having control of any child between the ages of seven and sixteen years shall annually cause such child to attend some public or private school for the entire time during which the school attended is in session, which shall not be less than six months of actual teaching, provided however that this act shall not apply in case the child has been or is being instructed for a like period in each and every year in the elementary branches of education by a person or persons competent to give such instruction. . . . Or in case the child is excused for temporary absence for cause by the principal or teacher of the school which said child attends."

OHIO. Every boy between eight and fifteen and every girl between eight and sixteen is required to attend a public, private or parochial school

*Wisconsin, Illinois, Michigan, Indiana, Ohio.

"for the full time that the school attended is in session, which shall in no case be less than twenty-eight weeks . . . unless the child is excused therefrom by the superintendent of the public schools . . . upon satisfactory showing . . . that the child is being instructed at home by a person qualified, in the opinion of the superintendent, to teach the branches named in the next preceding sections."

INDIANA. "It shall be the duty of every parent, guardian or other person having control or charge of any child, to cause such child to attend regularly a public, private or parochial day school, . . . for a term or period not shorter than that of the common schools of the school corporation in this state where the child resides. This section shall apply to every child not physically or mentally disqualified, as hereinafter provided, who shall be of the age of seven years and of not more than fourteen years."

MICHIGAN. "Every parent, guardian or other person having control or charge of any child between the ages of seven and sixteen years shall be required to send such child . . . to the public schools during the entire school year, and such attendance shall be continuous and consecutive for the school year fixed by the district in which such parent, guardian, or other person in parental relation may reside. . . . Provided, that in the following cases children shall not be required to attend the public schools: (a) Any child who is attending regularly and is being taught in a private or parochial school which has complied with all the provisions of this act, . . . or who upon completion of the work in such schools shall present satisfactory evidence that he has completed sufficient work to entitle him to an eighth grade diploma. . . . (f) Any child twelve to fourteen years of age while in attendance at confirmation classes conducted for a period of not to exceed five months in either of said years."

We have in the case of each state omitted sections which have no bearing upon this question, and which provide for relaxation of the compulsory school law in case of children having a permit to work or who reside a certain distance from the school house, or being excused for physical disability, et cetera.

It will be seen by comparing these statutes that the law of Wisconsin, Illinois and Ohio provides that the child shall attend for the entire time during which the school attended is in session, except for the exceptions enumerated above. In Illinois, Ohio and Wisconsin the parent is permitted to provide for private instruction, if it is substantially equivalent to that given in the public school and is given by a competent person. In Indiana and Michigan such private instruction is not permitted.

It would seem therefore that, if the religious school is not to be regarded as a part of the public school curriculum, but request is to be made that the child should be excused from school for attendance, that such request should, in the states of Indiana and Michigan, be based upon the theory that there is nothing in the compulsory school law requiring attendance during the entire period of each day. In the states of Illinois, Ohio and Wisconsin, where attendance is required during all the school hours, it should be based upon the proviso contained in those statutes, that the child may receive *equivalent* private instruction.

It may be that the courts will apply a somewhat more liberal construction to the phrase, "the entire time during which the school is in session"

than I have applied here. However, as I have just stated, assuming that this is given a strict construction, the request that the child be excused from school may in those states having such provision be based upon the provision for equivalent outside instruction.

III. CONCLUSIONS

Let us apply these principles of law to the three plans for religious instruction described at the outset.

TYPE A. This type, in addition to presenting all of the problems involved in the other types, raises also the question of the right to use part of the school building for religious instruction. If the light, heat and janitor service were furnished by the school district, it would probably be construed as an improper appropriation of public money. If the various denominations paid a rental sufficient to cover these items and compensation for the use of the room, there would be no legal objection to the plan in Illinois, and probably not in Indiana, Ohio and Michigan. In Wisconsin, however, it seems that such use of the school building would not be permitted under any conditions.

TYPE B. This type involves the question as to the right of the school board to give credit in the public school for work done in the denominational school. Two legal objections interposed against this plan were stated and discussed in connection with the Frazier case.

What our courts may hold we may only conjecture from the not very analogous cases concerning prayer and Bible reading. The proposed plan might be regarded as more objectionable than Bible reading, because it is frankly dogmatic. Or it might be regarded as less objectionable, because more purely voluntary. The plan certainly obviates the argument advanced against religious school exercises by the Wisconsin and Illinois courts, that it is unfair to place the child not wishing to attend in the position of having to be specially excused. In the proposed plan, the reverse is true,—the child is not permitted to attend, unless specially requested by his parents.

As a mere conjecture we should say that the plan would be approved by the courts of Michigan, Ohio and Indiana and disapproved in Wisconsin, with Illinois doubtful.

TYPE C. This scheme contemplates a complete divorce of the church school from the public school system. No credit is asked for work accomplished; and attendance is not enforced under the truancy law. If the child is habitually truant from the church school, he is simply reported to the public school authorities and the privilege of attendance is withdrawn. The work of the church school is, then, in no sense a part of the school curriculum. In legal effect the child is excused from school in order to attend the church school on the ground that the absence is for his well-being and presents reasonable ground for that privilege.

This plan presents none of the features which might, in some jurisdictions, militate against the other two. It does not involve the use of a public building, or any expenditure of the time of the public-school teachers, nor does it make the religious instruction in any way a part of the public-school curriculum.

It does, however, raise the question as to whether the compulsory

school law authorizes the local authorities to permit the child to absent himself from school during the school hours.

By reference to section II of this brief it will be noted that in Michigan and Indiana there is no statutory requirement that the child should attend the public school during each hour of the day that it is in session. On the other hand, in Illinois and Wisconsin, where there is such a requirement, it is mitigated by the proviso that the parent is permitted to instruct the child privately, so long as the instruction is substantially equivalent to that given in school and the instructor is a competent person. There would therefore, seem to be no legal objection in any of the states to this plan of religious instruction.

CONCLUSION. It should not be understood that the three types discussed in this brief exhaust all possible plans for week-day religious education. There are endless variations and combinations to suit local conditions. But for clearness it has been deemed best to arrange them as has been done. Deductions can easily be drawn from the cases here digested to apply to the individual case. It would seem that, while the first type would be objectionable in many states and the second type in a few states, the third type would be entirely legal in any state having laws such as the states of this Province.

FINDINGS OF THE CONFERENCE

The Nineteenth Annual Convention of the Religious Education Association is confronted by conditions which present, on the one hand, a challenge to greater achievement and, on the other, a ground for faith that this challenge will be met.

The challenge is found in conditions which compel our frank confession of failure thus far, with all that has been done in the name of religious education, to achieve a social experience worthy of religious ideals.

Our ground for faith is sound, first of all, in the face of this confession, for the first step toward improvement is in the recognition of the need.

Another ground of this faith is to be found in the marked increase of intelligent interest in the aims and methods of religious education manifested both by individuals and by organized groups.

A striking illustration of this interest is found in the development of and the widespread interest in the week-day school of religion which we have here discussed, an interest further evidenced by the unexpectedly large and very representative attendance at this convention.

We recognize in this new movement what may prove to be a most effective agency in bringing about that improvement—the need of which we admit—provided that, at its inception it has the guidance of a trained leader-

ship moving toward carefully defined aims and taking advantage of the best that modern education has to offer.

This movement at present represents a fine expression of religious devotion with a recognition that something is wrong, or at least inadequate in our present programs of education. But there is also need of fearless self-examination and criticism. We must develop an educational conscience. We must recognize that with religious consecration there must be a consecration to educational science, and that joining these two we may hope to build a program of religious education worthy of our faith in God.

AIMS

The aim of this movement is not mere instruction; it is not dogmatic or ecclesiastical. We have as our goal the more and more adequate living of children in society, measured by the standards of religion.

CURRICULUM

It is plainly evident that the prevailing type of curriculum centers in biblical instruction. It is admitted, however, that the value of this instruction is to be tested by its results in experience. This conference has given evidence of a strong and growing consciousness that these values will be more adequately achieved by a curriculum which is organized about the experiences of children in society and that this approach would also conserve the distinctive values of biblical instruction.

ORGANIZATION

Each of the various types of organization now in use has certain advantages. It is clearly evident that we have not yet reached the stage of development at which organization can be standardized. Indeed, it is doubtful if any one type of organization can be devised which will satisfactorily meet the needs of all communities. The ideal seems to be as close an approximation to the community type as the local conditions make advisable.

SUPERVISION

The problems of supervision in the school of religion are not essentially different from those in the general field of education. Skilled and efficient supervision is absolutely essential. The function of the supervisor is to coöperate with teachers while they are working out their tasks in improving the quality of their teaching and in developing a more adequate religious educational experience for the children.

PUBLIC SCHOOL RELATIONSHIPS

The week-day school is challenged by both the public school and the child to justify its claim for a share of their time and attention. School boards will not feel at liberty to grant a portion of that time of the pupil for which they are responsible unless they are assured that the experience of the pupil in the school of religion will measure up to public-school standards, nor will pupils give their attention to a program which does not awaken real interest. This is a legitimate challenge and one that the school of religion must frankly meet.

Provided this challenge is met, however, the school of religion is entitled to the opportunity to make its vital contribution to the education

of the child. The importance of this contribution of the school of religion is as clearly and sympathetically recognized by the public-school men as by the church itself. The greatest hope of a satisfactory solution of these problems of relationship is found in this mutually sympathetic and cooperative attitude.

We affirm the principles stated in the resolutions of the Association at the conference of 1916:

"The church and state are to be regarded as distinct institutions, which, as far as possible, coöperate through the agency of their common constituents in their capacity as individual citizens.

"The work of religious instruction and training should be done by such institutions as the home, the church, and the private school, and not by the public school nor in official connection with the public school."

TEACHING METHODS

The problem-project type of teaching, rightly understood, involves purposeful participation by children in the educational process and making projects and problems, growing out of the life of children and having religious significance, the basis and center of the teaching. This is not so much a method as a point of view, and a point of view within which all valuable elements in the older approaches find their place. Teachers working from this approach can as readily grow into skill as under more traditional methods and its manifest superiority in the production of results leads us to recommend it as the general basis upon which the school of religion should be developed.

PREPARATION OF TEACHERS

It is apparent that high standards of professional training for teachers are a requisite for the success of week-day programs of religious education. Such programs may be postponed until teachers trained under such professional standards can be secured, or such professional training may be developed in part in experimental schools of religion where there is trained supervision.

CONCLUSION

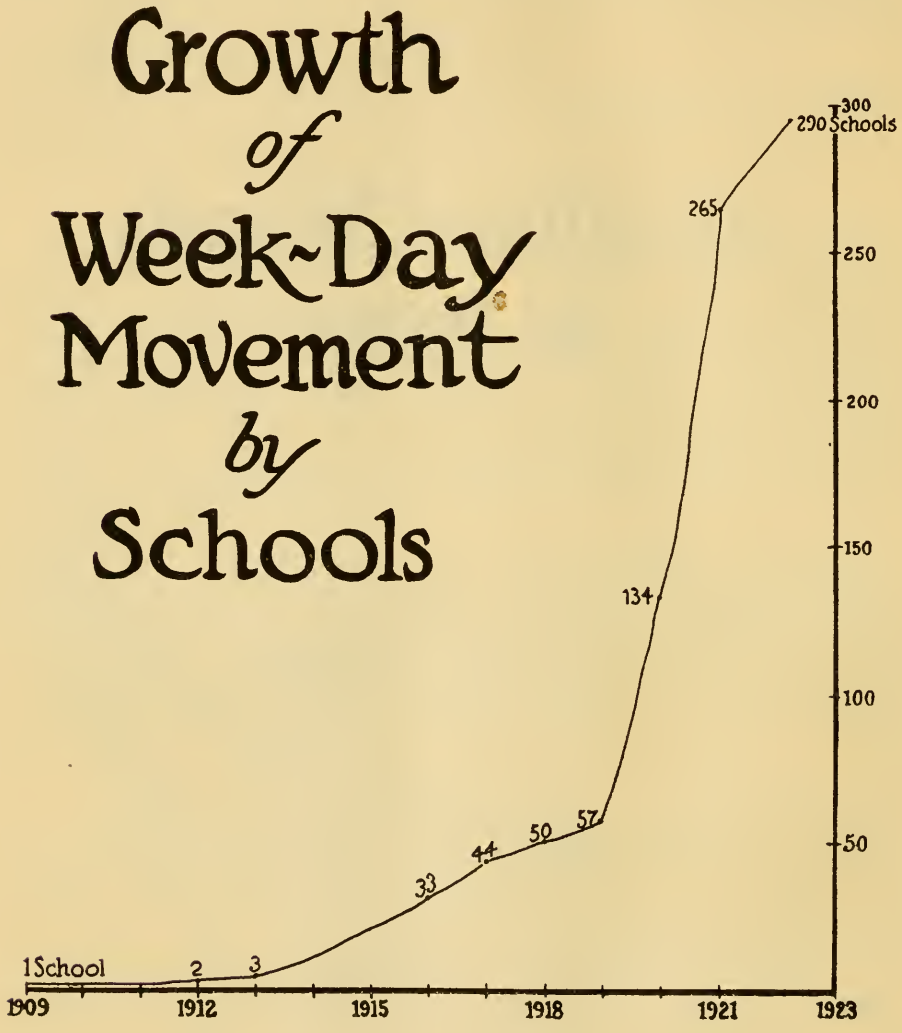
Modern complex social conditions have raised a problem for the solution of which the religious education already developed is inadequate. Those interested in the progress of religion have been baffled by these conditions. The week-day religious school seems to give hope of realizing for the modern world a religious training more nearly adequate to meet present conditions. But the significance of the movement depends upon the trend of its development. If the week-day school simply gives more instruction of the type which modern education has rejected, the future of the movement is doomed. If it follows the trend which seems to represent the conviction of this convention and is embodied in these findings, we shall find in it a most significant agency of religious education.

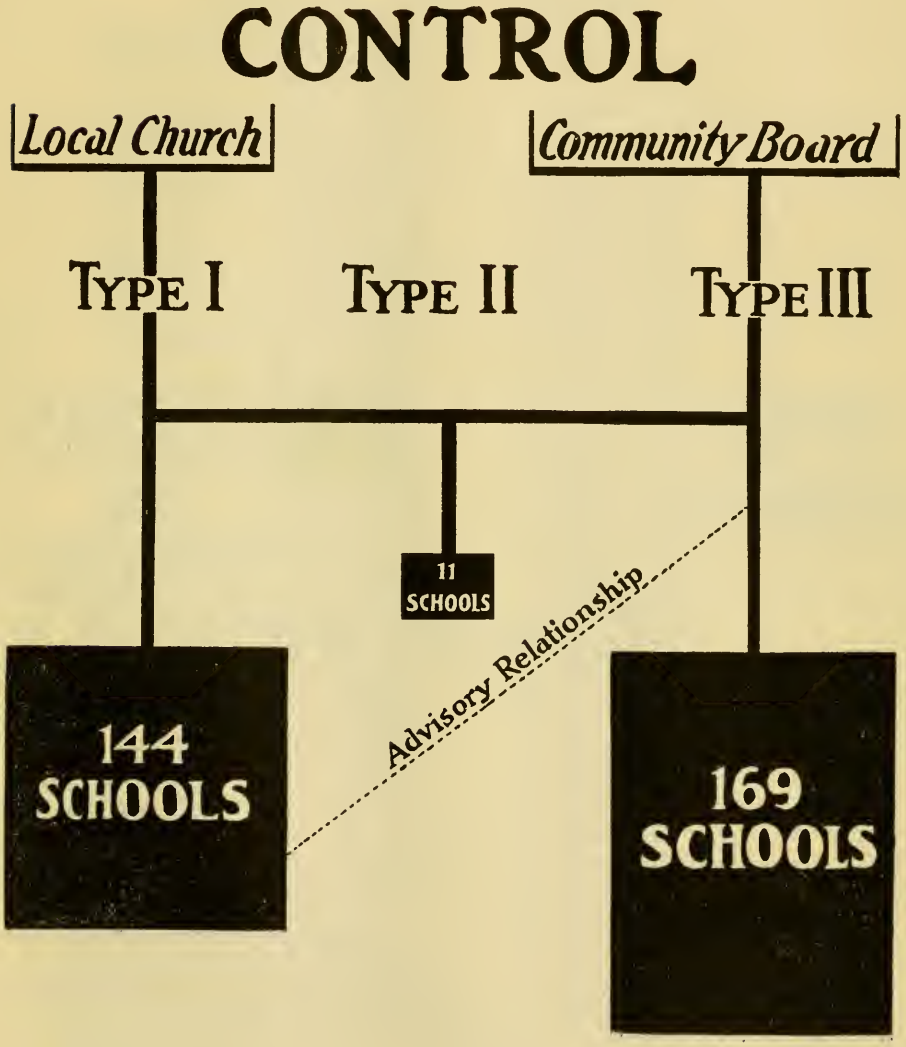
Herbert W. Gates,
J. W. F. Davies,
Marie Cole Powell,
William James Mutch,
Harrison S. Elliott.

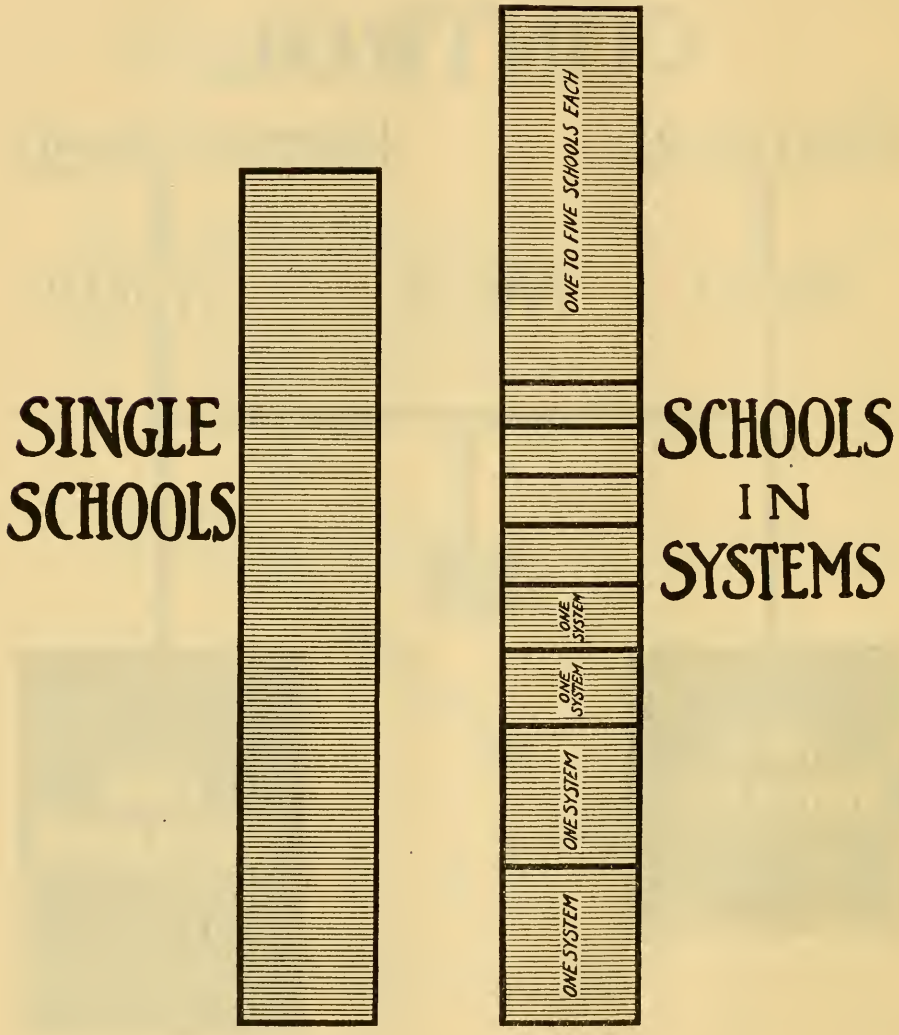
SURVEY CHARTS

GRAPHS PREPARED BY B. WARREN BROWN, PH. D., ON THE BASIS OF THE REPORTS IN THE SURVEY OF WEEK-DAY SCHOOLS OF RELIGION.

Location of Schools by States


Growth
of
Week-Day
Movement
by
Schools
300
Schools
290
265
250
200
150
134
100
50
57
50
44
33
3
2
1 School
1909
1912
1915
1918
1921
1923


CONTROL
Local Church
Community Board
TYPE I
TYPE II
TYPE III
11 SCHOOLS
Advisory Relationship
144 SCHOOLS
169 SCHOOLS

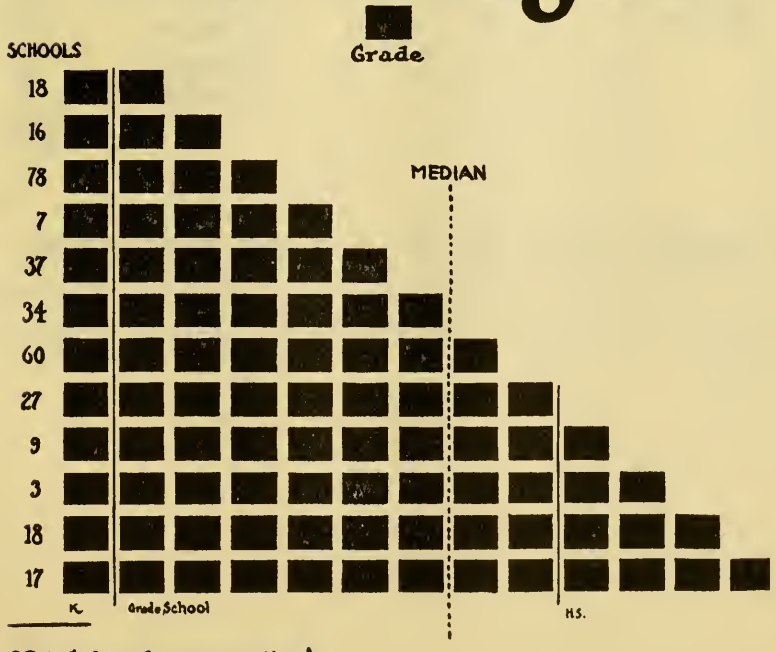

SINGLE SCHOOLS
SCHOOLS IN SYSTEMS
ONE TO FIVE SCHOOLS EACH
ONE SYSTEM
ONE SYSTEM
ONE SYSTEM
ONE SYSTEM

Attendance

(159 Schools Reporting)

Per cent	*by* Schools
96% – 100%	16
91% – 95%	67
86% – 90%	35
81% – 85%	21
Under 81%	20
Median %	91
Minimum %	50

Grades Taught



324 Schools reporting

Time of Instruction

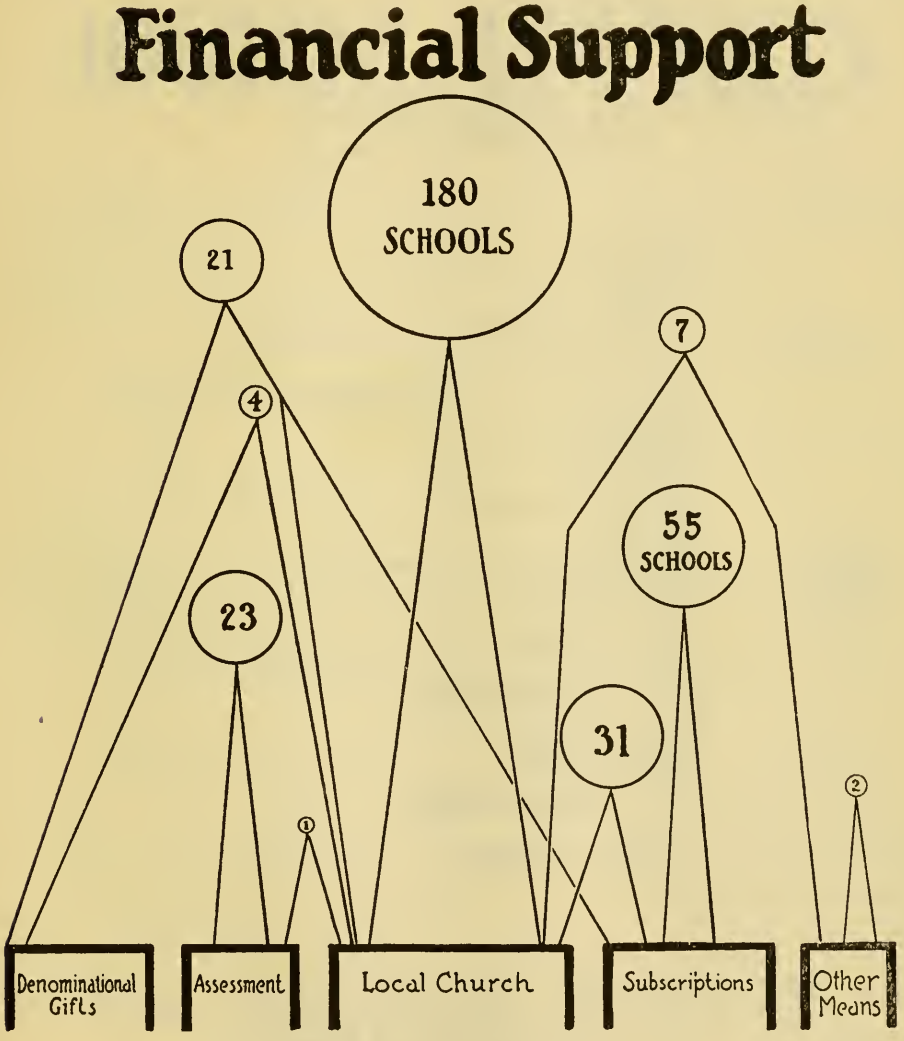
320 Schools reporting

During School Hours	During and After	After	Other Hours
219	23	53	25

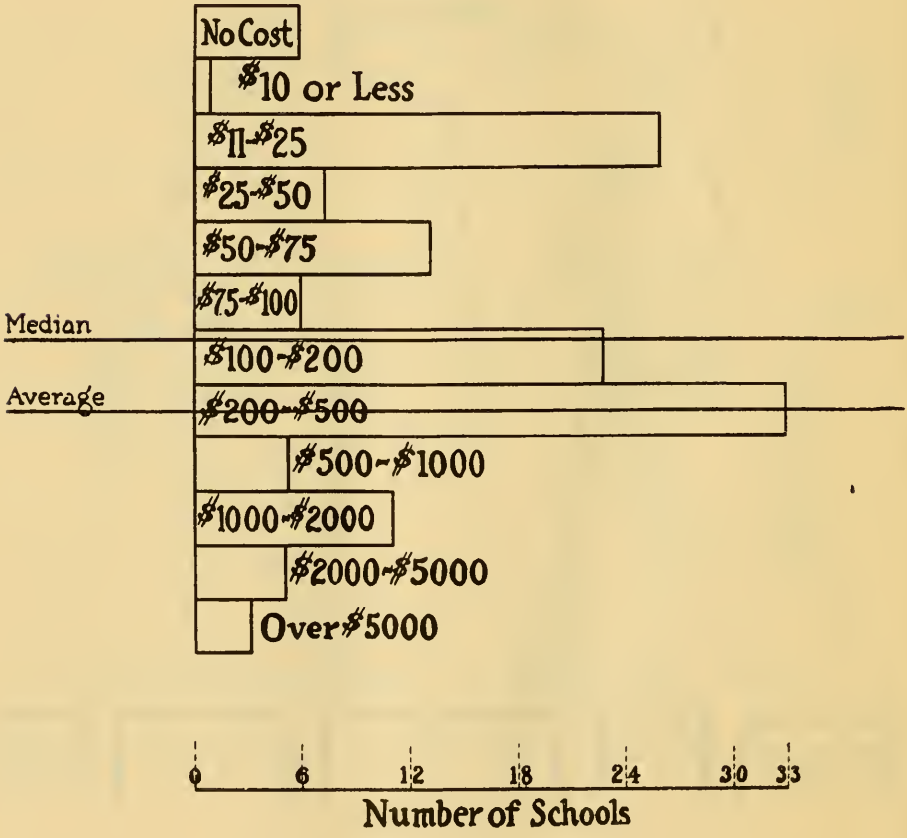
Reciting	Classes
Once a week	1583
Twice a week	350
Three times	189
Oftener	41

Length of Period	
30 minutes	38 schools
30-40 minutes	34
40-50 minutes	65
1 hour	102
1¼ hours	9
1½ hours	21
Miscellaneous	8
	287

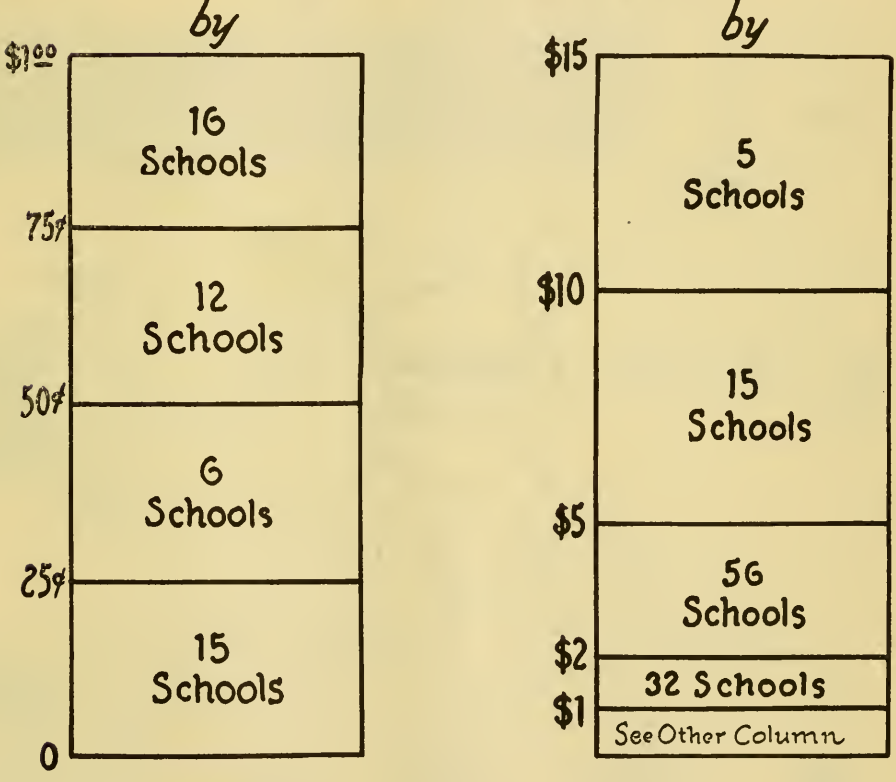
Median one hour a week per child


Financial Support
180
SCHOOLS
21
7
4
55
SCHOOLS
23
31
2
1
Denominational Gifts
Assessment
Local Church
Subscriptions
Other Means

COST PER SCHOOL
(ANNUAL)

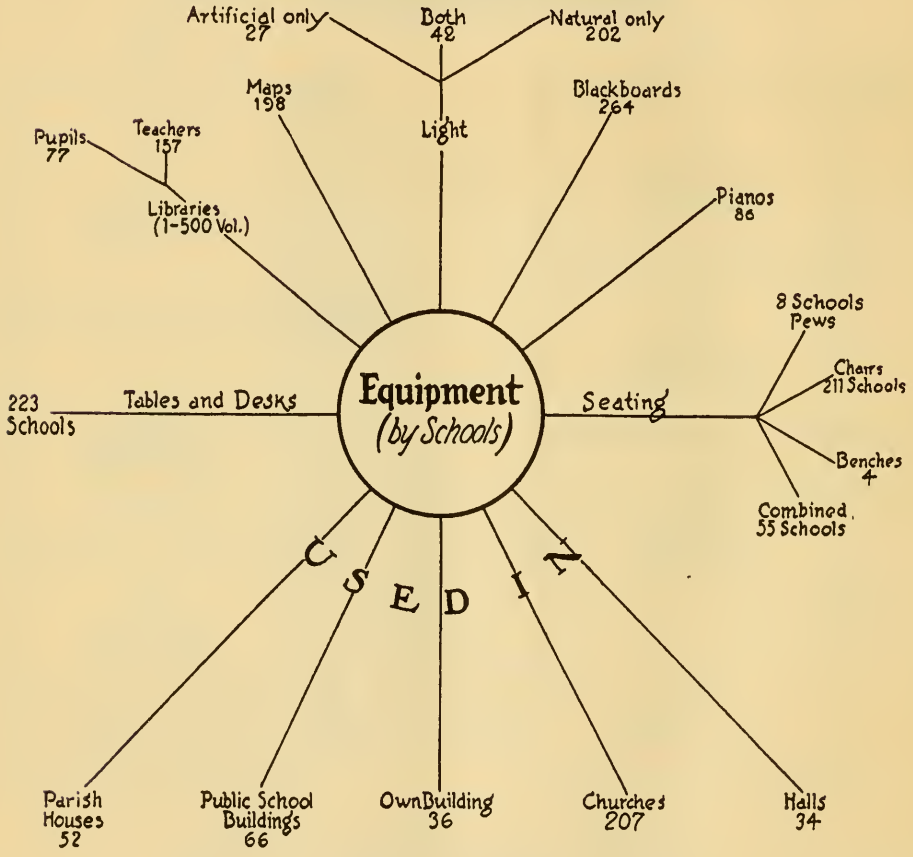


Cost per Pupil
1921
Expended per Pupil

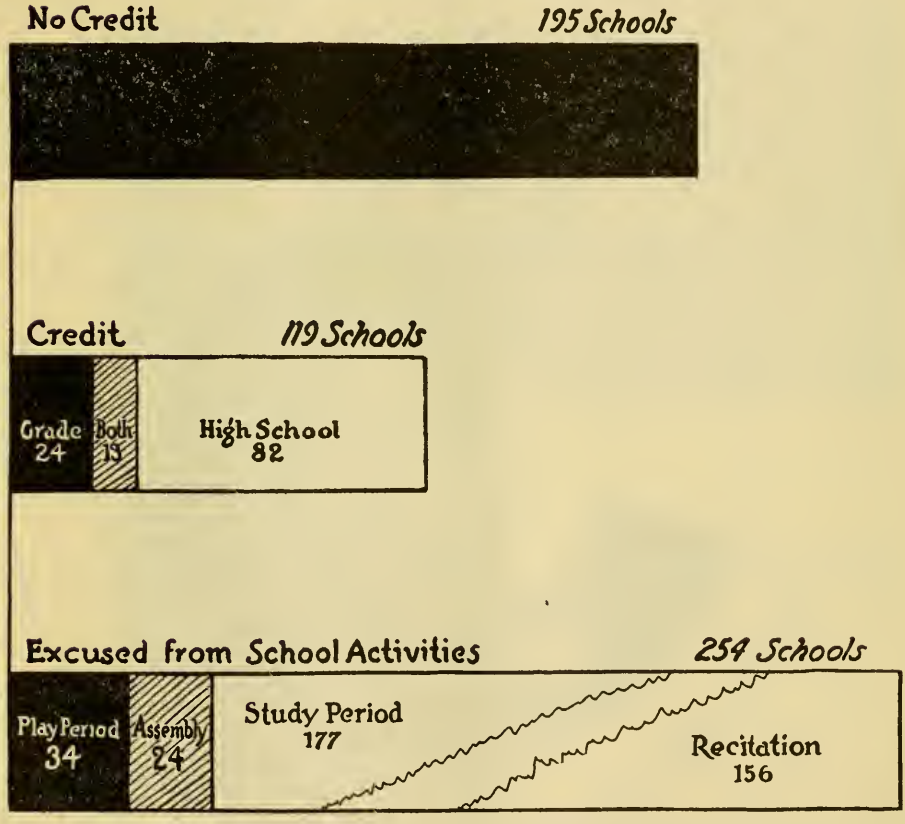


165 Schools Reporting
2 expend over $15 per pupil
6 report "no cost"

EQUIPMENT

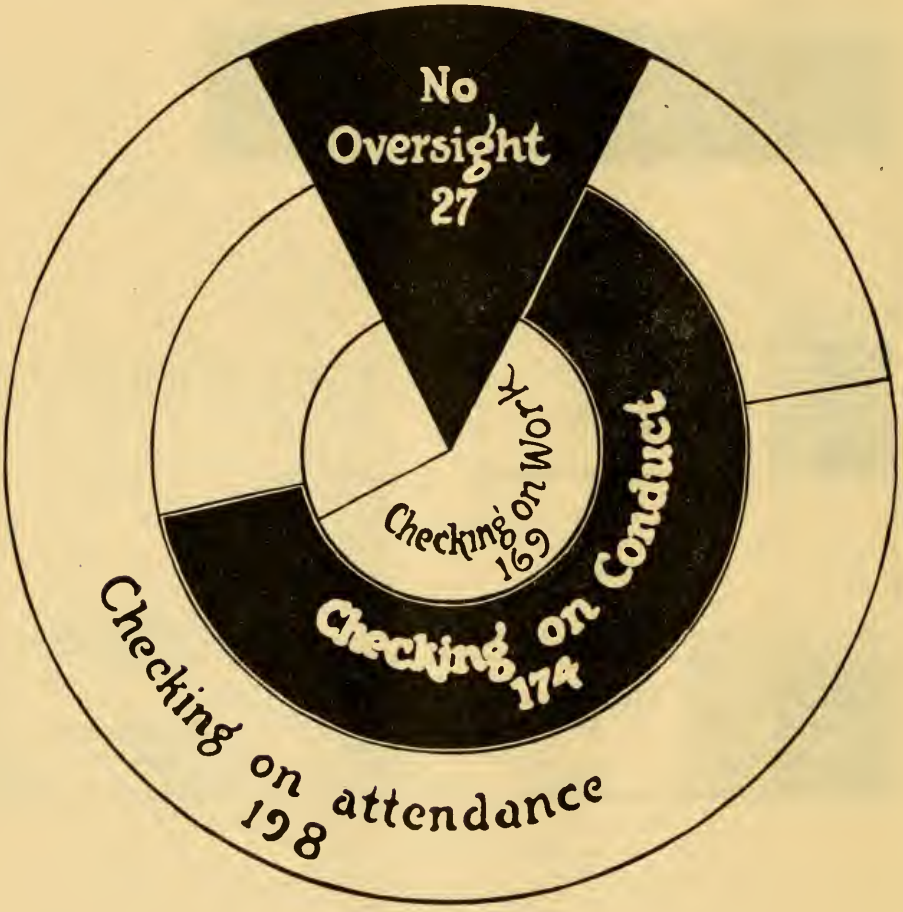

Artificial only 27
Both 42
Natural only 202
Maps 198
Blackboards 264
Light
Pupils 77
Teachers 157
Libraries (1-500 Vol.)
Pianos 86
8 Schools Pews
Chairs 211 Schools
Benches 4
Combined 55 Schools
223 Schools
Tables and Desks
Equipment (by Schools)
Seating
USED IN
Parish Houses 52
Public School Buildings 66
OwnBuilding 36
Churches 207
Halls 34

Public School Credit



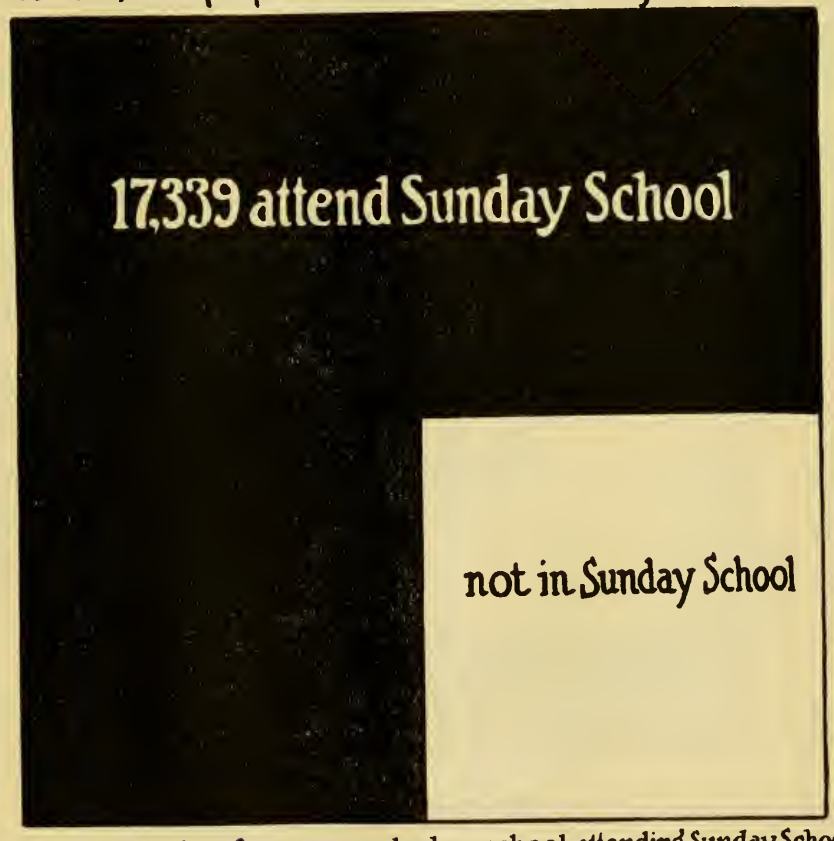
Public School Supervision

252 Schools Reporting

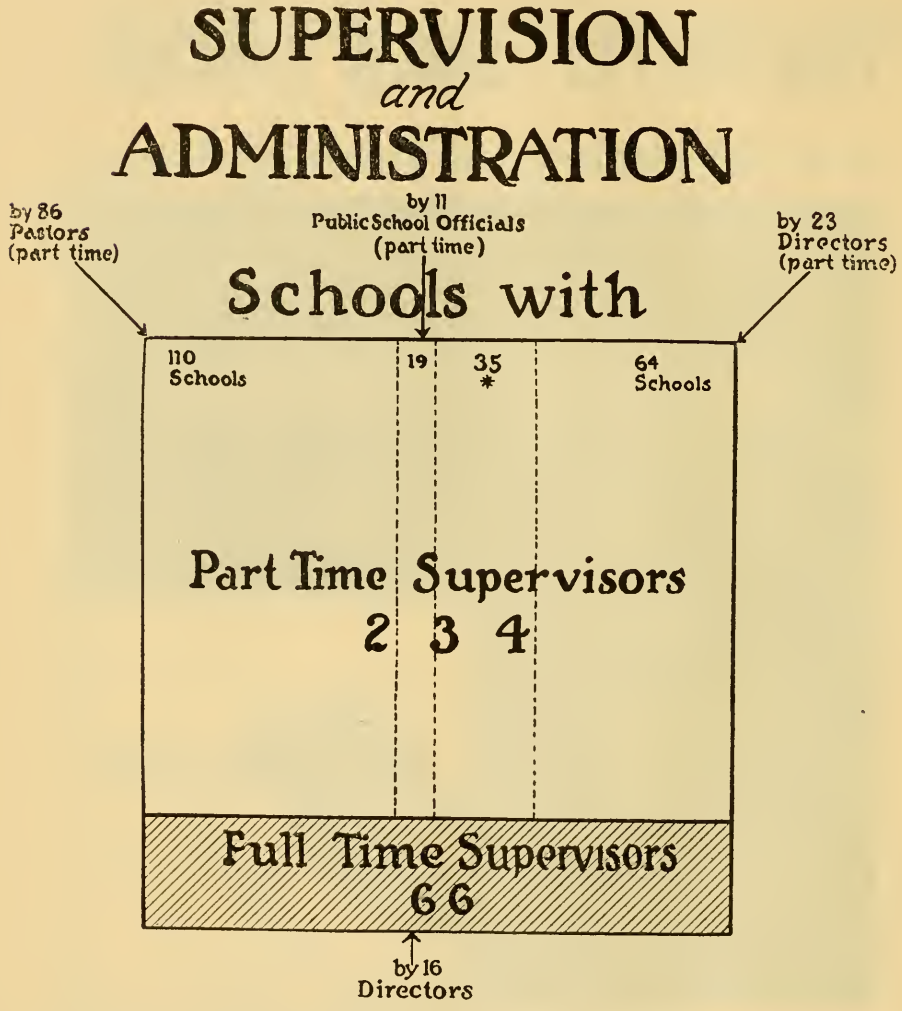


Enrolled in Sunday School

of 22,987 pupils in 203 week-day Schools

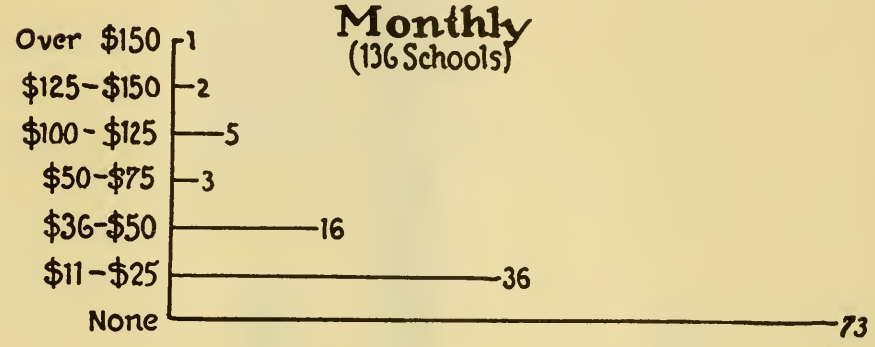


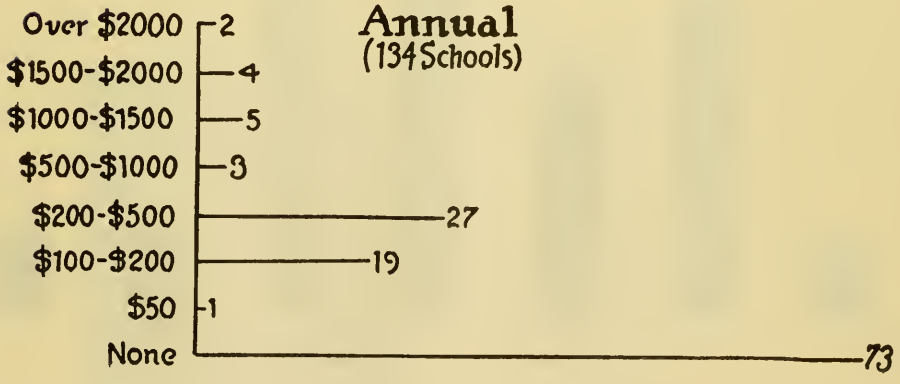
Median number from a week-day school attending Sunday School — 70
Extremes 8 and 363 pupils



* Source of supervision not reported

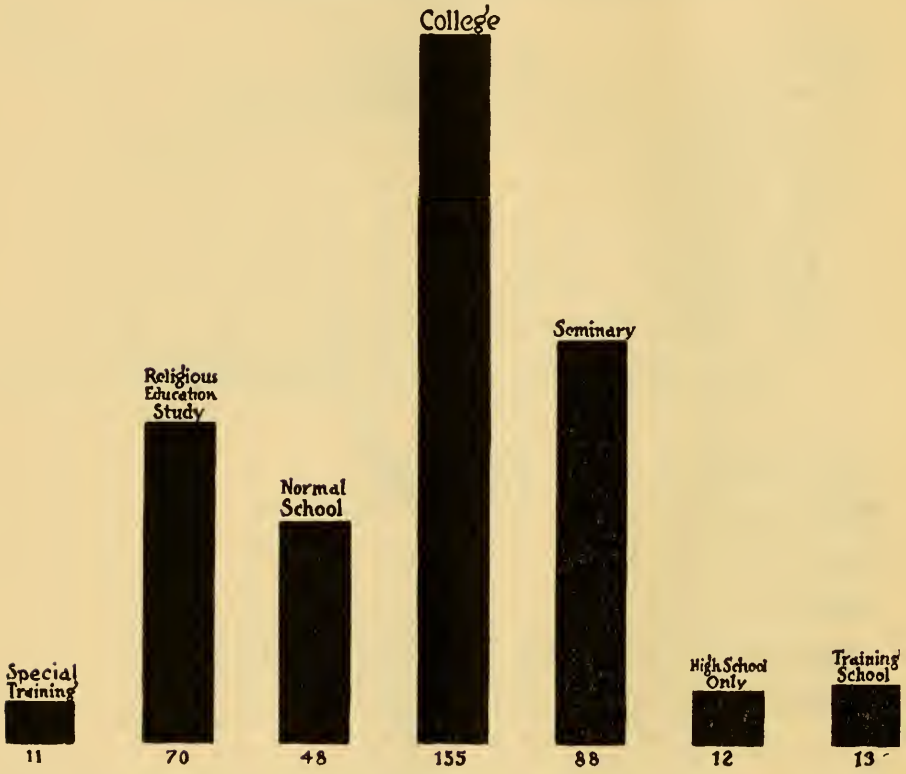
Salaries of Supervisors





Training of Supervisors

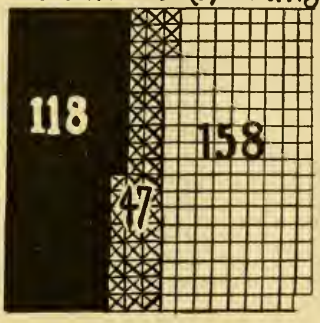
(191 Reports)



TEACHERS VOLUNTEER *and* PAID

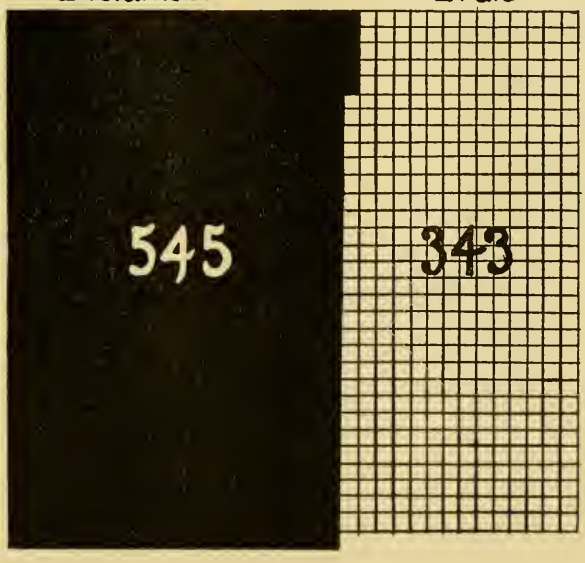
■ Using Volunteers □ Using Paid Teachers ⊠ Using Both

323 Schools Reporting

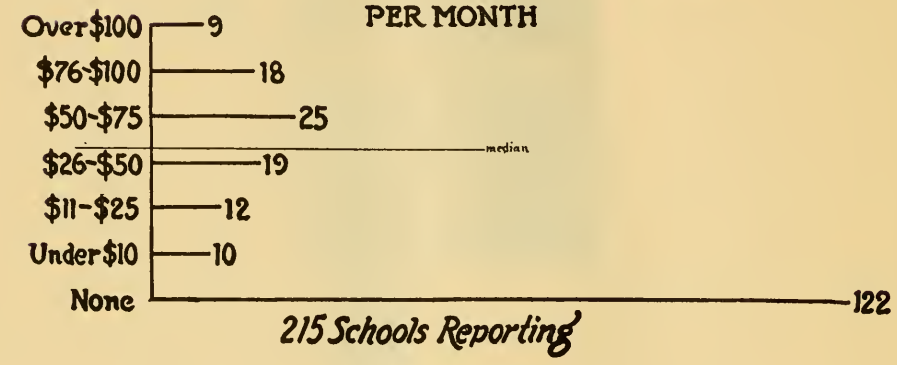


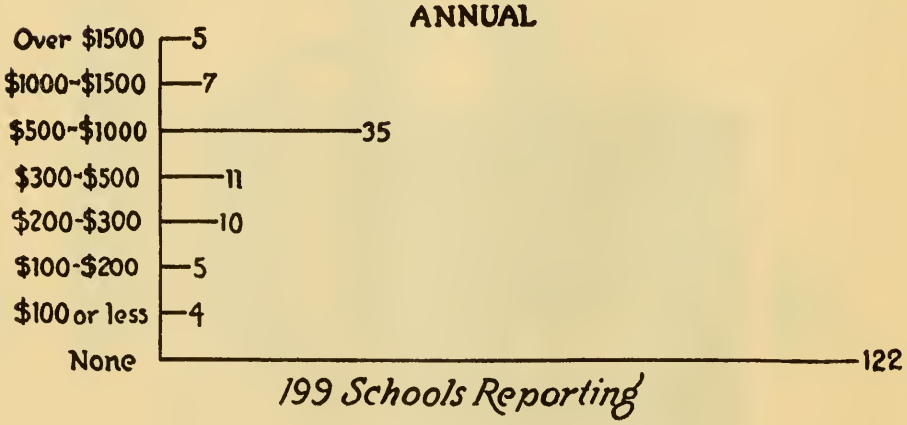
888 Teachers Reporting

■ Volunteer □ Paid



Teachers' Salaries

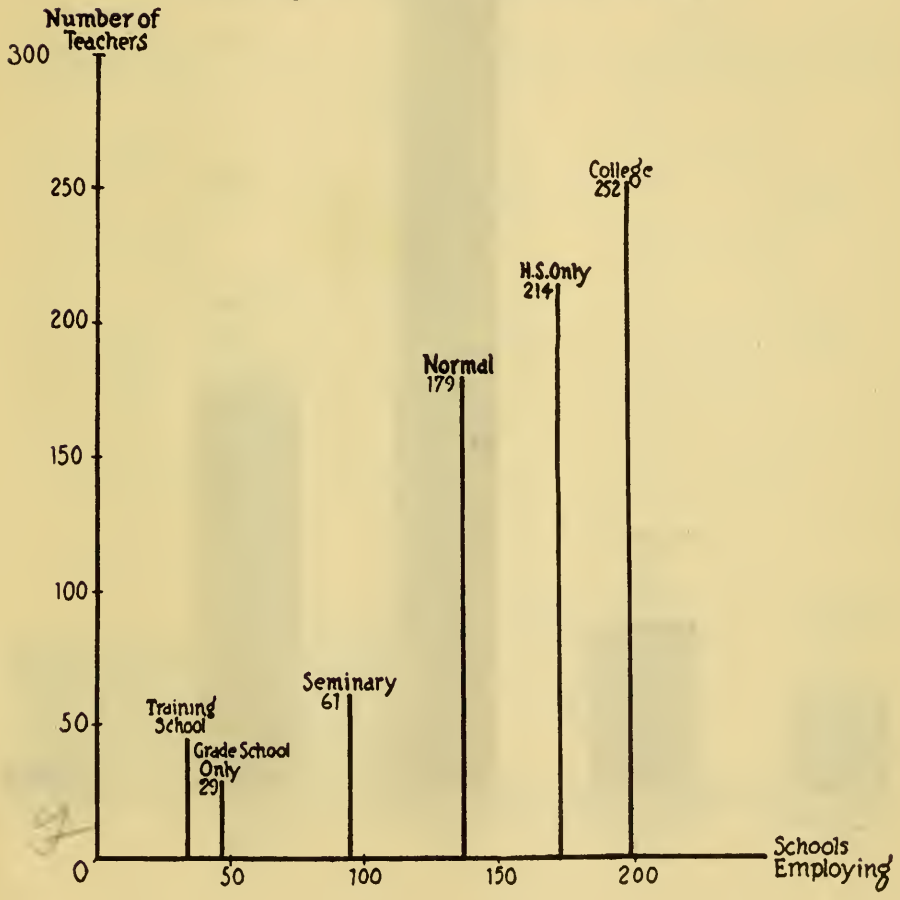




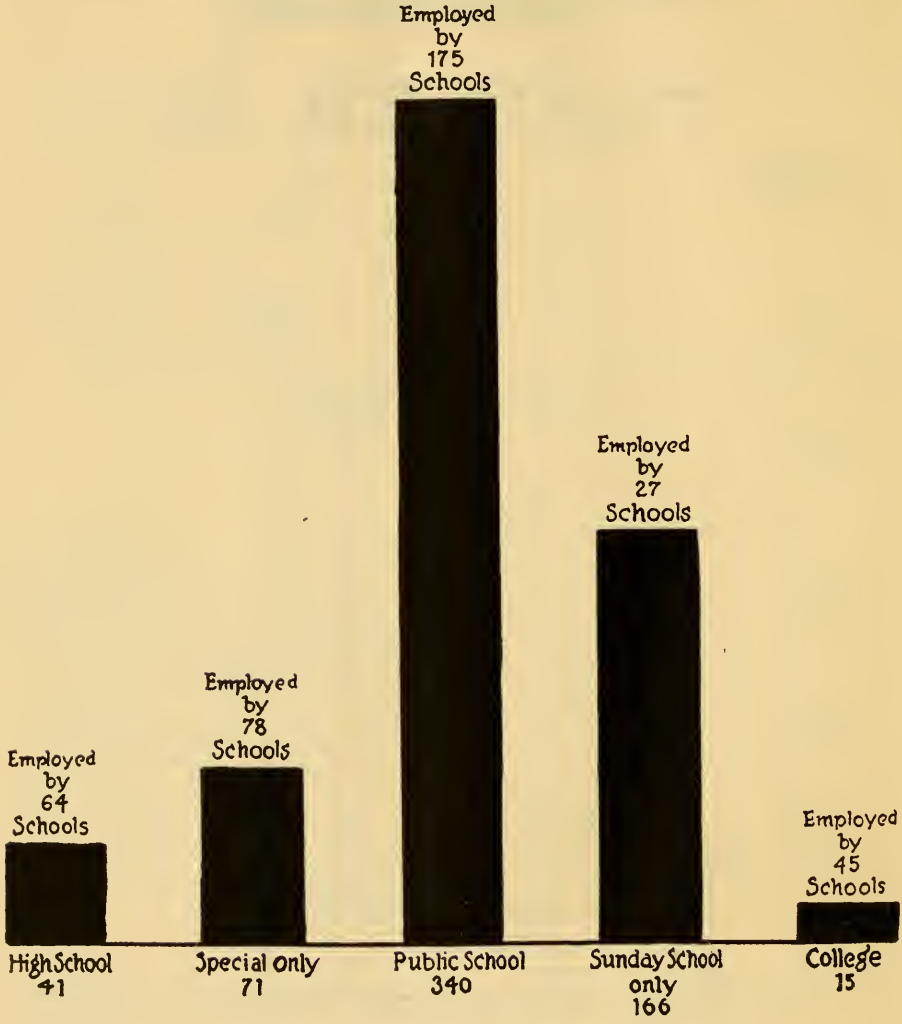
Training of Teachers

268 Schools Reporting

TRAINED IN



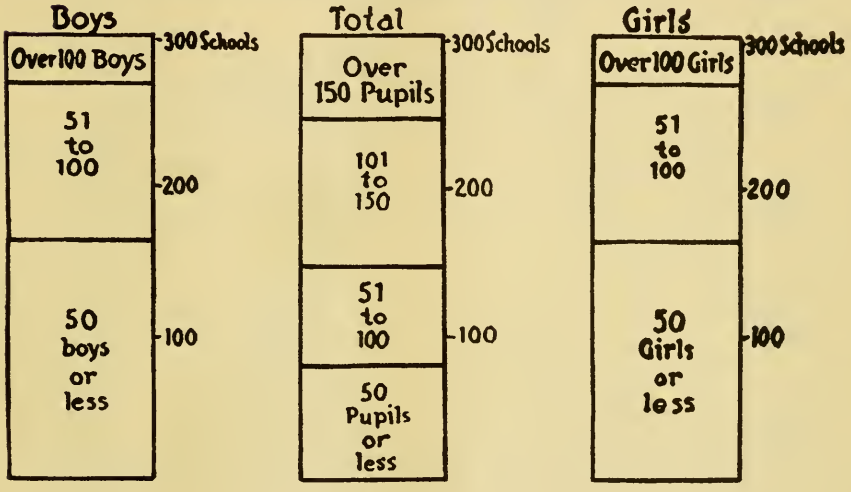
Experience of Teachers



ENROLLMENT

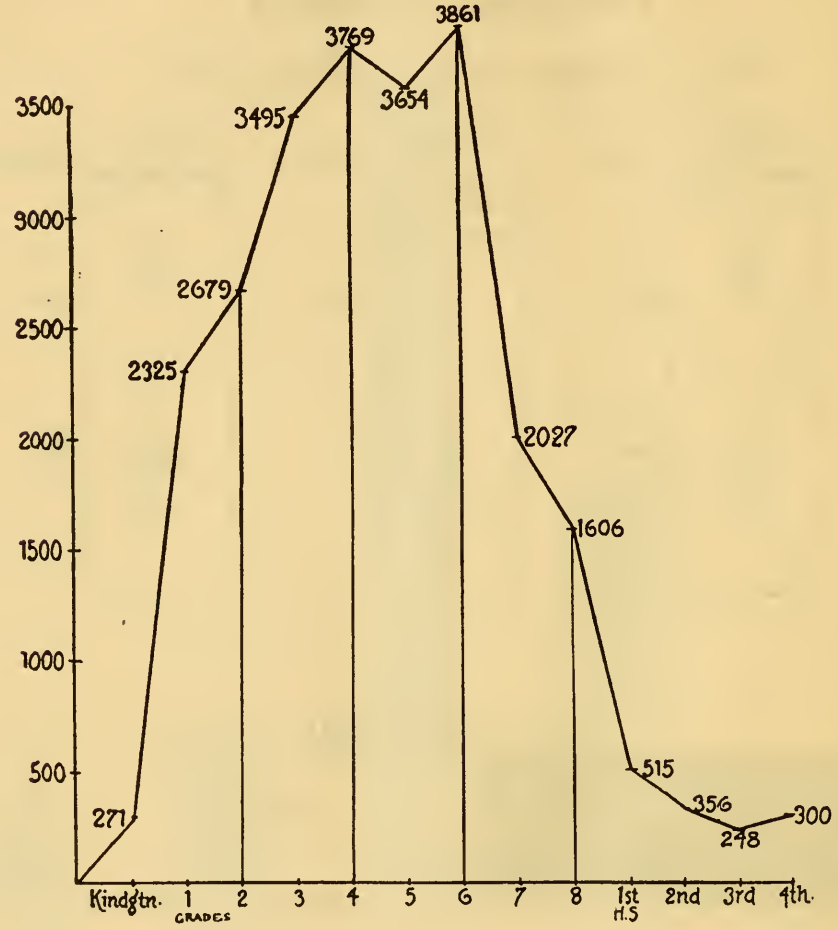
(300 Schools Reporting)

by size of schools



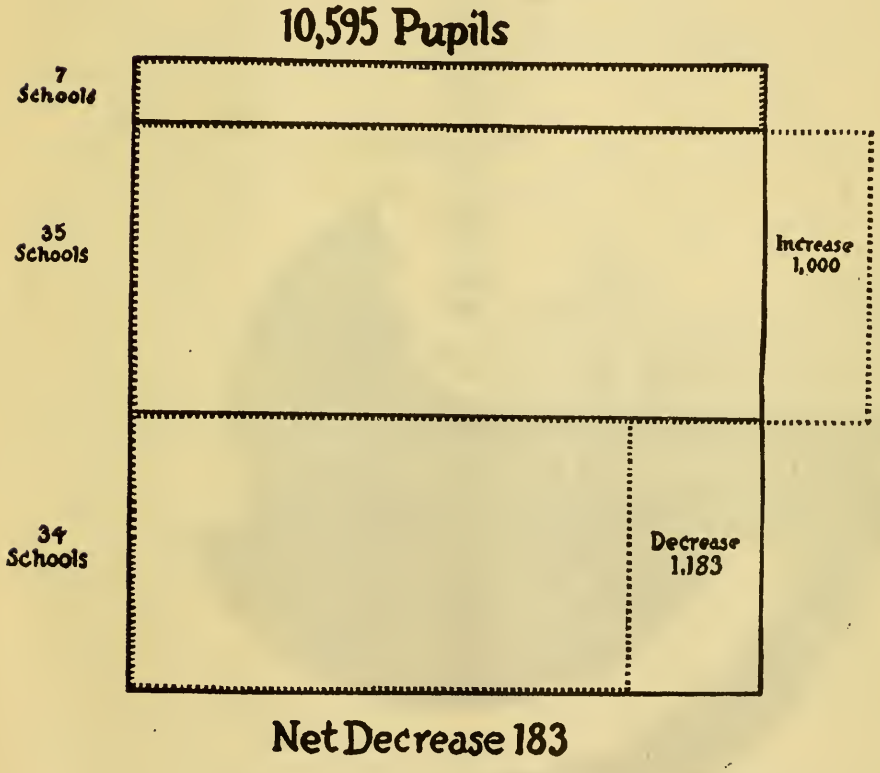
Total pupils 32,128

Enrollment by Grades

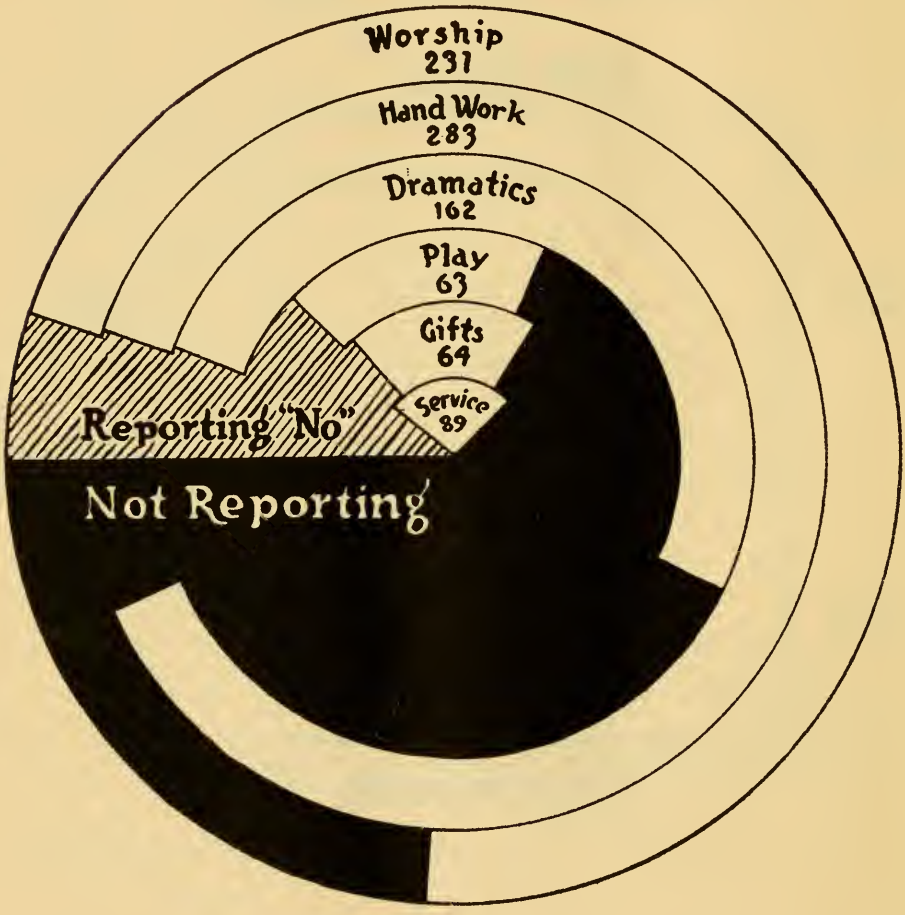


No. of Classes	25	118	131	177	191	206	209	161	144	86	78	74	74

Comparative Enrollment
1920-21 and 1921-22
(76 Schools Reporting)



ACTIVITIES
(324 Schools reporting)



The Workers in Conference

An Analysis and Summary of the thought of those who participated in the Conference on Week-Day Religious Education conducted by The Religious Education Association, and held at the Congress Hotel, Chicago, March 31st and April 1st, 1922.

The Program for this Conference was organized by The Council of The Religious Education Association. The papers were prepared and printed in advance, an extensive and thorough Survey had been made and issued; the statistical data had been reduced to graphic charts, and various phases of week-day school activity were presented in the form of exhibits and graphs, so that for seven crowded sessions the large body of workers could concentrate on the discussion of specific problems. At the beginning the Conference there was appointed a Committee on Findings, instructed to follow the thread of discussion through every session and to endeavor not so much to express their own opinions as to state the judgment of the conference as it developed, to present a photograph of the mind of the conference on the problems of week-day work. This committee consisted of the persons whose names appear at the end of this summary and following the "Report on Findings." In preparation for this report they presented a statement of their "findings" at each session, thus reviewing the work of the conference as they proceeded. The summary which follows is, in the main, their report as prepared session by session.*

Theme of the First Session: *What are the Aims of the Week-day schools of Religion?*

The conference was clearly divided into two groups on the question of approach:

I. One group advocated: "Teach the Bible and trust it to do its own work."

II. The other group placed its emphasis upon behavior, social living, functioning of the Bible in life.

The first group expressed convictions as follows: Store the mind with biblical material and it will have its inevitable results. Secure a large increase of memory deposit. Get across as much of the Bible as you can in the one hour a week. Make information and memory two of the aims.

Some suggested definite, clear, dogmatic teaching of the Bible and perpetuation of the Christian religion as interpreted by each church.

The emphasis of the other group was upon improving society; developing habits, attitudes and appreciations that would result in definitely Christian conduct; social living; Christian citizenship; behavior; social control by folks whose lives are motivated by religious ideals; to bring the experience of religion into more close contact with the week-day experience of the children.

If the discussion was a reflection of the sentiment of the gathering, the majority conviction was with the group who desired to teach the Bible and allow it to do its own work.

Another group of objectives gathered around the question as to whether the denominational, interdenominational or community emphasis should be dominant.

1. Some wanted distinctly denominational instruction and asked that we should expect from the week-day school church loyalty,

*A complete stenographic report of the discussion is published in "Religious Education" for June, 1922.

church membership and an increase of the interest of the church in religious education.

2. Others felt that the denominational work should be conducted in the Sunday school, and week-time instruction should be inter-denominational, and that the week-day school gave the opportunity for the denominations to work together, to learn one from the other and to develop a community spirit in religion. To this end the work should be correlated and have common elements in order to secure this community result.
3. Some would go still further and have community schools in which nothing would be taught to which the constituency—Protestant, Catholic or Jewish—objected, with the purpose of securing mutual respect for each others faith. These felt that this did not involve leaving Christ out of the teaching.
4. One suggestion was made that the spiritual fundamentals be taught independent of personalities and denominational programs and could be put into the public schools.

There seemed to be little or no support for the last proposition; but the conference was rather evenly divided between the first three.

III. Very little of the discussions centered on the distinctive things which week-day religious education should contribute. The following were mentioned and seemingly generally agreed to: Supplement the Sunday school by giving more time for religious education. Reach the unchurched and the children spiritually untaught. Fill out secular education by including the religious element and letting children feel that religion is really a part of education. Secure greater frequency of impression than once a week will make possible.

The opening session brought to the fore certain major issues which will doubtless become more sharply defined as the conference proceeds.

What is our goal:

Imparting truth and knowledge or conduct and behavior?
Shall subject matter be considered as an end or a means to an end?
Which do we need the more, an increase in the amount of religious education or a new type of religious education?

What shall be our method:

Study the Bible direct, or a problem project approach?

Theme for the Second and Third Sessions: *Problems of the Curriculum.* These may be summarized under three heads:

I. Existing Types of Curricula
II. Standards of Evaluations of Curricula Material
III. Practical Problems of Curriculum Building

I. *Existing Types*

Five types distinguished in the published paper which formed part of the background for the discussion.

A. Roman—ecclesiastical
B. Protestant—ecclesiastical
C. Biblical—dogmatic type.
D. Types characterized by enrichment and adaptation of material; by this and coördination of Instruction, Worship and Service

E. Primacy-of-purpose type in which real experiences of actual situations on the part of the pupil form the basis of the curriculum.

On the basis of the discussion it was evident that the majority of the present week-day schools would be classed under Types C or D. However, the reports from schools indicate that very few schools, in which the curriculum consists solely or mainly of biblical material, admit the purely dogmatic ideal or purpose. Their use of the biblical material in this manner is justified by *local* conditions, the evident need of better knowledge of the Bible, and faith in its power to influence life.

With reference to the type of curriculum characterized by enrichment of material and coördination of instruction, worship and service; suggestions were made as to the specific opportunities which exist.

The preliminary survey would seem to indicate that the large majority of week-day schools have not fully realized the opportunities afforded both for the experience of worship itself and for training in the meaning and art of worship. Attention was called to the serious character of this neglect of a fundamental aim in religious education.

Discussion from the floor and reports from schools indicate that the fears which have evidently deterred some schools from including worship in the curriculum are not well grounded, but that, on the contrary, the week-day school not only meets a very real need in the lives of its pupils, but it affords excellent opportunities under its usually more skilled leadership for the development of genuine appreciation of religious values.

The opportunities of further enrichment of the curriculum through the fine arts of hymn-singing, and choral-singing, community ritual, pageantry and visualization were also presented.

It seemed fairly evident, so far as represented by the discussion and reports, that the curricula of comparatively few schools could be classed as of the primacy of purpose type in which the personal experience of the pupil is regarded as the basis of the curriculum material.

II. *Standards of Evaluation*

Professor Artman presented the main points of his published article which formed the basis of discussion on this point.

1. The evaluation of all plans and methods must be upon the basis of achievable results in human living. This goal of adequate living is the ultimate standard.

2. The application of the standard. The process of evaluation must proceed by a scientific method which is characterized by at least four elements.

(a) Interest in the prosecution of an immediate task.

(b) The utilization of past experience in the guiding of present experience.

(c) The persistent search for better ways and more fundamental principles.

(d) Devotion to dynamic truth.

The lack of definite discussion on these points might fairly indicate that few schools are consciously using the scientific method as thus defined in the development of their curricula.

III. *Practical Problems of Curriculum Building*

Two main problems were stated at the outset of the discussion: how to strengthen the general program of religious education through the work

of the week-day schools; and how to utilize to the best advantage the new and sometimes unique opportunity which these schools present.

Among these opportunities were mentioned the comparative freedom from the power of tradition, the chance of using the pupil's experience as an individual and that of others in organized form (such as is afforded by the C. C. T. P., Scouts, Camp Fire Girls, etc.) and thus to give the child real experience in living, and in the progressive interpretation and control of his own experience.

Three other types of special problems were discussed:

1. The correlation of the week-day curriculum with that of the Sunday school or church. The discussion on this point indicated two main types of effort in this direction:

(a) That in which correlation of subject matter seems to be the basic idea.

(b) Those in which the correlation of the pupils experience is the guiding principle.

The discussion seemed to indicate that the majority of the attempts are of the former kind.

2. The problem of dealing with the current maladjustments in social living. Apparently comparatively few of the programs have attempted to attack this problem in any conscious manner, although there were some exceptions.

3. The problem of divergent views on questions of biblical interpretation, theological teachings, etc. The reality of the problem was recognized and, also, the fact that it was not entirely unwholesome that differences of opinion should exist. The discussion brought out the need for firmness and the courage of one's convictions on the part of all forward-looking people in a time of reaction, combined with an attitude of sympathy and respect for the views of others, and a thoroughly constructive method.

Two other practical problems were recognized.

1. The necessity of being careful to adapt plans and methods to the ability of teachers. In reply it was stated that the need was not merely that of technical skill but of the right point of view, and that, furthermore, the necessity is upon us of training teachers who shall have both the viewpoint and the skill required.

2. The lack of suitable curriculum material. This brought out the caution against thinking of a curriculum as something ready-made to be handed over to the school and the teachers. On the contrary, the week-day school should recognize its opportunity and its obligation to share in the task of developing curricula and also standards for their evaluation.

Theme for the Fourth Session: *Problems of Organization and Supervision.*

Four types of organization were presented as follows:

I. The Denominational type, representing unrelated work carried on by individual local churches.

II. The Coöperative group type in which several local churches, while united in their approach to the Board of Education, carry on individual schools, and work together upon essential organization matters, through a Community Board of Religious Education with limited jurisdiction, and through a Community Director with advisory responsibilities.

III. The Community System, in which the religious forces of the community join together in maintaining non-denominational community schools of religion.

IV. The Protestant Christian Citizenship type, commonly known as the Malden Plan, in which the purpose is to build up a city-wide system of education parallel to the public school system in its type of organization and maintained by the voluntary coöperatives of Protestant citizens.

The Denominational type has the advantages of being more easily organized and of enabling a local church to put on a more unified program.

The Coöperative group type is found where it is possible to secure coöperation between the churches, with recognition of the identity and autonomy of the local church week-day school, but where the merging local churches in a community school would not be practicable. It also enables the churches to work together with little extra financial burden.

Both of these types, because of the autonomy of the local schools, fail to provide common standards of work, and divide the children by denominations, thus cutting across the social groupings of the public school.

The third type, the Community system, is financially the most economical if adequate schools are to be established. Because of its non-demoninational character it makes the widest appeal to the community and is likely to receive more cordial support from the public school officials. It makes possible the placing of the week-day schools of religion convenient to the public schools and thus is likely to secure a more complete attendance of the children.

It is claimed for the Malden Plan, that, because of its stable and thoroughly non-demoninational type of organization it makes more possible the coöperation of public spirited Protestant citizens. Questions from the floor indicated some doubt as to whether this plan had demonstrated its entire practicability in the conduct of week-day schools for children.

There seemed to be a common conviction on the part of those presenting the first three types that the third plan, the Community system, is ideally the most desirable, but that under certain local conditions the others may be more advisable. The speakers seemed to recognize the place, even in a community plan, for denominational schools, each dealing with matters distinctive of its own communion.

It sees a fair conclusion from the discussion, that under present conditions no one type can be assumed as the best for all communities or to be universally adopted.

There seemed to be general assent to the statement that the essential factor to success was securing the coöperation of the public schools especially in the matter of granting time.

Theme for the Fifth Session: *Problems of Public-School Relationships.*

The basis for discussion was the analytic paper presented by Dr. Jesse B. Davis (given in full elsewhere). An interesting discussion arose as to the right of the people to ask for time from public-school schedules to be devoted to this independent religious instruction. It was pointed out that, by this means, the religious groups are taking over a part of the burden of the schools, they are discharging duties to childhood that the public schools cannot discharge.

A spirited discussion arose on the wisdom and propriety of week-day schools of religion using the buildings of public schools; while many advocated this procedure where public sentiment was favorable, especially when rental was paid for the use of rooms, the burden of opinion seemed to rest strongly on the other side, urging that it was best for these schools to remain entirely independent of the state and civil resources. There was no doubt as to the necessity of entire separation of the work of the state and the churches at all other points.

Theme for the Sixth Session: *Teaching Methods.*

The discussion centered particularly about the nature and value of the problem-project plan. It brought out the fact that this was to be regarded not so much as a method as a point of view. There was general agreement as to the value of this point of view.

Cautions were emphasized as to the too hasty adoption of methods growing out of the point of view which teachers had not been trained to use. The importance of the teacher's contribution to the control of the teaching situation was pointed out.

The question was raised as to whether untrained teachers could use the problem-project approach and whether it was too difficult for the ordinary school. Conviction was expressed that teachers could be trained to use this point of view as readily as the other and its manifest superiority in the production of results really lays upon us the obligation of finding ways to use it.

Theme for the Seventh Session: *Problems as to Professional Standards.*

Here the discussion focussed very sharply on the importance of the work of teachers and on the consequent need of extended, thorough, specialized preparation, and on the need of placing the work of teaching in such schools upon a definitely professional basis. The difficulty of securing teachers was urged, as well as the present difficulty of enlisting young people in college in the task of preparation for this profession. But it was strongly urged that it is better to delay starting schools until properly equipped workers can be found than to begin with illy trained persons or with those who are amateurs. The desirability of providing proper compensation for work in this field was emphasized.

The Eighth Session was devoted to the discussion and adoption of the report of the Committee on Findings.

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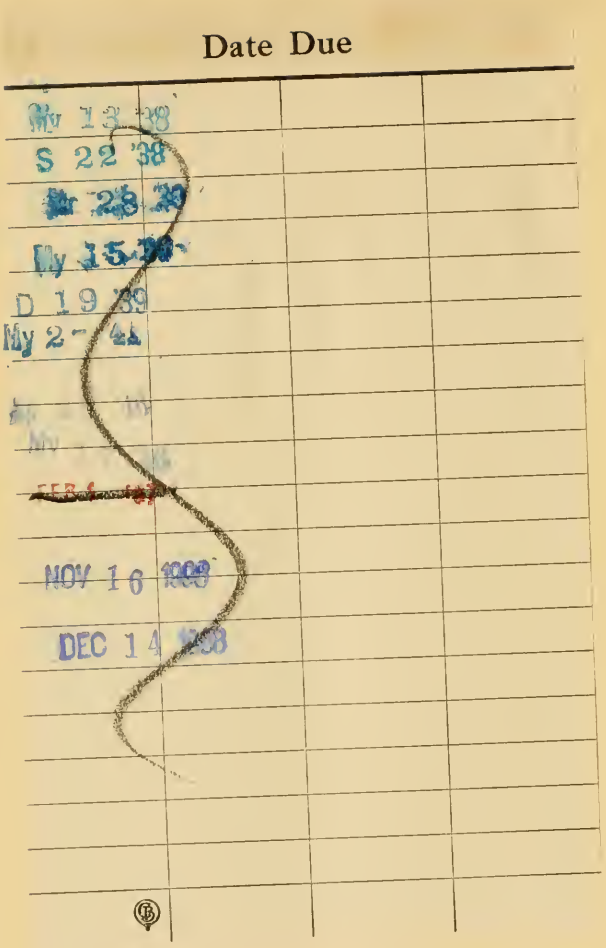
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